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Religious Delusions

A Psychic Study

BY

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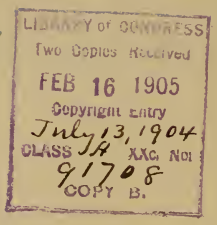

Copyright, 1904,
By J. V. Coombs.

TO

my wife, Allie D.

and my daughter Veda V.

who assisted me in preparing this work

this volume is affectionately

Dedicated.

J. V. C.

PREFATORY.

Many people have neither time nor opportunity to study the ponderous volumes upon Psychic Phenomena; yet they desire to be informed upon these subjects. This volume has been prepared to meet their wants. The author has read the reports of the London Psychic Research Society, the report of the Seybert Commission, the great works of Profs. Hudson, Carpenter and Grimes; Drs. Bernheim and Moll and indeed all the valuable works bearing upon these subjects, and classified and arranged this material in such a way that anyone in a few hours' reading can familiarize himself with the subjects discussed. For four years he has been classifying these data. To get the data, facts, and history on Spiritualism the author has culled from thousands of pages and arranged these facts in such a way that any reader can meet and defeat this delusion. In a few hours' study anyone can understand the law of mental healing and be prepared to expose the fallacies of Christian Science and kindred cults. All that is necessary for anyone to know in order to understand and practice hypnotism can be found in this volume. More wonderful discoveries in Psychic Phenomena will be made in the next ten years than have been made in Natural Phenomena within the last fifty years. The understanding of these subjects will banish delusions from civilized communities.

J. V. COOMBS.

Indianapolis.

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CHAPTER I.

SUPERSTITION.

Superstition and fraud are the principal sources of delusions. It is, therefore, important to discuss superstitions before we investigate the cause of religious delusions.

Superstition has made much of our history and literature, and created one-half of the world's beliefs.

It comes to us in two forms:

One comes in the charming form of fancy, where moonlit dells are filled with dancing fairies. The other appears as a black raven of terror, where consort goblins, ghosts and devils to plan mischief. Imagination has ever been the great myth maker. It has given the world all the folk-lore of childhood and peopled the air with mysterious spirits. Superstition created witchcraft, spiritualism, hobgoblins, harpies, hags and spooks.

The mysterious brooded over us in the cradle as the nurse in her lullaby, sang of fairies. It charmed us later when the chimney-corner stories were told about imps, lying in ambush for bad boys.

We were told about Santa Claus, Kris Kringle, Spindle-shanked-goggle-eyed Brownies and old Blue Beard.

Against this harmless child-lore we are not contending. Our opposition is against the terrors of superstition.

Delusions often command a respectful standing because they are not understood. Because they are not comprehended they are surrounded with mystery. Whatever they could not understand, the superstitious declared to be *spirits.*

The formula stood:

"If that is not a spirit, what is it?
I don't know; therefore it is a spirit."

What a contradiction! What a travesty upon logic!

To affirm because we do not know what a manifestation is, that we do know what it is, has led multitudes into darkness. Mohammed, Joseph Smith, Ellen White, and Spiritualists had visions and saw shining lights. They said, "If this is not the Spirit of God what is it? I do not know, therefore it is the Spirit of God." Upon this flimsy foundation Mohammedism, Mormonism, Spiritualism, Adventism, Christian Science and other occults are builded. The superstitious are ready victims for the imposter; hence they go together.

The superstitious believed that everything that happened was caused by some devil, goblin or ghost. All phenomena were caprices of malign spirits. These evil spirits, citizens of the air, produced every calamity. The air swarmed with imps, hobgoblins, vampires and mischief makers. Disease, misfortune, war, pestilence, earthquakes, storms, floods, insanity, idiocy, epilepsy, sickness and death were produced by hags, harpies and demons, who delighted in torturing mortals here below.

Evil spirits were not only all around us but in us. The nightmare was a night demon.

The man with the ague had a devil in him, shaking him for his meanness. Dethroned gods, semi-gods and hideous deformed imps peopled the air, lurked in the forests and mountains, skulked around haunted houses and graveyards, and ventured out at the dusk of the evening to torment poor weak humanity. They could assume any shape. The witch could contract until she could slip out at the keyhole, with the key in the hole. They were visible or invisible just as they liked.

Some walked the earth as great giants with bloody throats; others came in the form of a cat, a dog, a goat, a pig without legs, a hound with a sharp head like an ax; others came in the shape of a gnat or rat. The devil often to disturb women came in the shape of a pretty man. In this form he is still bewitching women. A pretty man is worthless anywhere.

What awful things we say about the Devil. We call him old Nick, because Nickkar means black like the raven. We call him old Hairy, because we think he is wooly and hairy. We name him old Scratch, because we think he has hoofs, horns and claws as we used to see him in pictures in the Bible.

Ancient lore tells us that the devil organized a school, in a subterranean cavern, to train witches and wizards how to torture men. On graduation day, he did not have his pupils to make speeches, but all the members of the senior class were compelled to run through a narrow cavern. If the devil could seize the last one he had him for his servant. Hence the phrase: "The Devil takes the hindmost."

Nothing was natural these days. The whirlwind was caused by the flight of demons. The gnawing of some vampire caused the pains and aches of the body.

A volcano belched forth. "What is that? I don't know, therefore it is the snorting of a mad devil." The eclipse of the sun was caused by the spreading of the wings of some Monster Spirit. To appease the wrath of these maddened demons was the chief business of the people. Medicine men spent their time driving away devils by incantations and casting out demons.

Popes issued bulls against comets, and councils excommunicated eclipses by denouncing them and forbidding them to remain any longer.

Evil spirits sent the frost that nipped the corn. Ghosts killed cattle and raised the storms. The old time Charivari originated from the custom of making hideous noises to drive away bad spirits.

The second position taken by the superstitious was as follows: "God causes all things. All natural phenomena are the works of God." The superstitious said God sent pestilence to punish us for our sins. He sent calamity to make us love him.

Destruction of crops, frosts, comets and sickness were

warnings. God was a God of torture as well as a God of love. Children died to punish the parents for their sins. It is not unusual now to hear ministers at funerals tell people that God has taken away their little babe as a warning. This is a lingering superstition. God does not kill children to warn parents of sin. God does not burn up cities to alarm men. Of course these superstitions belong to the ignorant. Our superstitions do not rise up to the majestic dignity of the olden times when old women went flying through the air on broomsticks in their nocturnal serenades, but we do not like to see the moon over the left shoulder, or see a bird fly through the house. We are not superstitious. We are just a little peculiar. We do not like to turn back to get some article after we start on a journey; for Lot's wife, looked back and became salt.

We still cling to the bad omen of unlucky Friday, because the Savior was crucified on that day. It is dangerous to sit with thirteen at the table, for there were thirteen at the supper with Christ and one was a traitor.

We deny that we are superstitious and yet we do not like to see a cat cross the road when we start out on a journey, or a squirrel on the left hand side, or to cross when four hands shake, or to begin work on Friday, or pay debts on Monday or marry on the 13th.

Many farmers plant potatoes in the moon, instead of in the ground. Neither would they set a hen on an odd number of eggs. We are not superstitious, but we believe in signs and omens.

The moon upside down means dry weather.

We will not engage in special work or move on Friday. If thirteen sit at the same table one will die *sometime.*

A howling dog under the window of the sick forebodes death. Still we whistle when we go through a graveyard. We still believe the clock stops when some one dies.

The ringing of the dumb-bell in the ear admonishes us

of coming troubles. When we see a white horse we look for the red-headed girl. We still lay the head of the dead towards the east.

Shakespeare refers to this custom when he says: "We must lay his head toward the east, my father has reasons for it."

The horse-shoe wards off disease, enemies and calamaties, hence it is lucky to have one over the door.

Wives and maidens consult fortune tellers.

If a man's nose itches he will have trouble.

If a woman's nose itches she will

"See a stranger,
Kiss a fool
Or be in danger."

Most women go through these three stages every day. If the ear burns some one is talking about you.

"If the dish cloth falls
A stranger calls,"

and the young girl says it will be her beau.

"If it rains before seven,
It will clear before eleven."

"You can't tell before two,
What it is going to do."

The third time is charming.

The destiny of children depends upon their birth.

"Monday's child is full of grace,
Tuesday's child is fair in face,
Wednesday's child is full of woe,
Thursday's child has far to go,
Friday's child works hard for a living,
Saturday's child is loving and giving,
And the child that is born on Christmas day is fair,
and wise and good and gay."

The deportment of girls decides their future.

"Whistling girls and crowing hens
Always come to no good ends."

"A whistling woman and crowing hen,
Are neither fit for God or men."

Marriage and courtship are surrounded with myths and charms. We try our fortunes by opening the Bible by chance, and if the passage, "And it came to pass," is on the page, our wish will come true.

The girl catches the lady bug, tosses it in the air, thinks of two young men and says:

"Fly away east, or fly away west,
Show me where lives the one I love best."

Many a maiden has tossed a grain of corn or a nut upon the fire and said as she named it:

"If he loves me pop and fly,
If he hates me, burn and die."

She did this *only for fun,* but by all means preferred to see the corn pop. What a charm follows the four-leaf clover.

"A clover, a clover for two,
Put it in your shoe,
The first man you meet
In field, street or lane,
You'll get him or one of his name."

Should she meet Smith or Jones the omen would not mean much now.

Where is the youth that has not counted the apple seeds.

"One I love, two I love, three I love I say,
Four I love with all my heart,
Five I cast away.
Six he loves, seven she loves, eight both love.
Nine he comes, ten he tarries,
Eleven he courts, and twelve he marries."

This was only pastime, but many a girl has looked shy at the youth for whom she named her apple that had eight seeds in it, *both loved.* Many a maiden has buried her face in the pillows and cried all night because her apple had only five seeds.

The wish-bone of a chicken has made many matches.

We are not superstitious, but Friday is the fairest or foulest of the week.

If it rains on Monday it will rain three days in succession.

Sing before you eat and you will cry before you sleep.

Now how foolish these signs and omens are, and yet they shape many lives. To argue against them is to offend many good people who have noticed that these signs never fail.

Yet these so-called harmless signs, presentiments and dreams have given birth to many epidemic delusions that have tortured humanity. A captain refused to go out of port because he saw a mysterious shooting star.

A prominent lady refused to embark on a trip across the ocean when all arrangements had been made, because there was a death on board that day. Foot-ball teams, base-ball teams, naval officers and soldiers want a mascot to keep off bad luck and defeat. If they forget their mascot they are sure to be hoodooed. By the way, hoodoo is a corruption of the voodoo of the ignorant negroes of the south, and voodoo is old time witchcraft. But a few months ago a negro boy of Louisiana was killed because he hoodooed his companions.

In almost every community there are wart charmers. People have faith in them. To oppose them as frauds is to offend many superstitious persons. In every village there is the old hag fortune teller. Under the advice of these fortune tellers many girls are led into vice and degredation.

In Boston 15,000 people visit these frauds. They pay $500,000 annually for prying into the future. It is a reproach upon the character of any woman to visit these deceivers and frauds.

Virgil's description of the ancient harpies is applicable to the slimy fortune teller.

"When from the mountains with hideous cry,
And clattering wings the filthy harpies fly,

Monsters more fierce offending heaven never sent
From hell's abyss to human punishment;
With virgin faces, but bodies obscene,
With claws for hands, and looks forever lean."

The poet describes the modern medium:

"The hag is astride
This night for a ride,
And the devil and she together."

The combination of the devil and the woman in polluting the innocent is to be dreaded more than famine or war.

All these things are relics of superstition. Superstitions that made witchcraft possible, witchcraft that murdered 5,000,00 innocent people. Superstition gave the world the craze about the philosopher's stone. Superstition gave the world alchemy, or discovering the art of changing the cheap metals into gold, or to find the panacea for healing all diseases.

Many of these delusions became epidemic and whole communities have gone mad. Christians and all sensible people should rise above all these foolish signs, omens and delusions, for they pave the way for dangerous delusions.

There is much paganism in the church today. Holy water, visions, the wakes, relics, images, hearing noises and seeing messengers in our revival meetings are lingering superstitions. The ancient pagans painted the body. We paint the hair, cheeks, and mustache. They bored holes in their noses for rings; we bore them in our ears.

SUGGESTIONS.

In order to find a working basis in discussing religious delusions, I have adopted the following rules:

1. Take nothing for granted. We will hear of wonderful cures, dreams and manifestations. Investigate. Don't believe them. Nineteen out of twenty are exaggerations.

2. These healers, fanatics and religious enthusiasts must not tell a commonplace story. No one will listen to it. Therefore they invariably tell an exaggerated story in order to get attention.

3. Don't believe your best friend, not even your mother when she talks of the supernatural. Other good mothers and good friends have been mistaken. There are good people among the Mormons and Spiritualists, but they are deluded.

4. Nothing can be known, except as we appeal to facts. Superstitions, inferences and guesses prove nothing.

5. Because you cannot explain certain phenomena do not declare they are supermundane. No one has proved that disembodied spirits ever come to this world.

6. Because the great mass of people believe a thing is true is no proof of its genuineness. Nearly all people once believed in witchcraft, alchemy, and that the air was peopled with goblins damned. If a whole community goes religiously crazy, don't follow the hallucination. Have courage to speak for truth. Vindication will come.

I have offended many good people by rejecting some of their big stories. They will tell you "We know this is true," and that must end discussion or offend. Better offend than to accept such proof. A lady in a New York town said to me, "A girl was hypnotized in the town east of here, and never came to conscience. She died in the hypnotic state."

I knew that was not true. As I was reading all the occult journals, I knew that case was imaginary. When I questioned the case, she became righteously indignant, a religious term for getting mad, and said, "I know what I am talking about, and I do not thank you for your insinuations. I knew the girl myself." When she had cooled, I said to her, "Now I am investigating this very subject. Here is a reward of $1,000 offered by the Psychic Society of one case where the subject died under hypnotic influence. You might get that reward. I am

preparing a book. Can I quote *you* for authority. Quickly she replied, "No, do not do that, I have the story from my friend." I visited her friend who said, "Oh no, she did not die. A physician hypnotized her, went to see another patient expecting to return if needed. The mother became alarmed and sent for him, but before he arrived the girl awoke."

We hear people tell stories where a hypnotist would go into an audience, snap his fingers under the nose of a man and command him to follow. All this is humbug. No man ever hypnotized a stranger without the consent of the subject.

While at the table of a hotel I heard two enthusiasts talking about divine healing. One said, "Miss C. went to Mr. Dowie and was healed instantaneously. She was a hopeless cripple with a curvature of the spine. One of the vertebra was decayed." I said to him, "Do you know this lady?" "Perfectly well. I knew her when she was an invalid." He gave me her name and address. Luckily I knew a physician in that city. I wrote him at once. Here is his reply: "Miss C. is a nervous hysterical woman. I have treated her for nervousness. She is laboring under the hallucination that she has spinal trouble. She wanted to go to Dowie and to satisfy the mind, we sent her. She came back apparently improved, but has relapsed and is in a more serious condition than ever."

The story of "Three Black Crows" illustrates the spirit of exaggeration, coloring and misrepresentation.

THREE BLACK CROWS.

Two honest tradesmen meeting in the Strand,
One took the other briskly by the hand;
"Hark ye," said he, " 'tis an odd story this,
About the crows!" "I don't know what it is,"
Replied his friend. "No! I'm surprised at that,
Where I come from it is the common chat:

But you shall hear an odd affair indeed!
And that it happened, they are all agreed.
Not to detain you from a thing so strange,
A gentleman that lives not far from 'Change,
This week, in short, as all the alley knows,
Taking a pule, has thrown up three black crows."

"Impossible!"—"Nay, but it's really true,
I had it from good hands, and so may you."
"From who, I pray?" So, having named the man,
Straight to inquire, his curious comrades ran.
"Sir, did you tell?"—relating the affair—
"Yes, sir, I did; and if it's worth your care,
Ask Mr. Such-a-one, he told it me;
But, by the by, 'twas two black crows, not three."

Resolved to trace so wondrous an event,
Whip to the third, the virtuoso went.
"Sir,—and-so-forth—"Why, yes, the thing's a fact,
Though, in regard to numbers, not exact;
It was not two black crows, 'twas only one;
The truth of that you may depend upon,
The gentleman himself told me the case.
"Where may I find him?"—"Why—in such a place."

Away he goes, and, having found him out—
"Sir, be so good as to resolve a doubt."
Then to his last informant, he referred,
And begged to know if true, what he had heard.
"Did you sir, throw up a black crow?" "Not I!"
"Bless me! how people propagate a lie!.
Black crows have been thrown up, three, two and one,
And here I find, at last, all comes to none!
Did you say nothing of a crow at all?
Crow—crow—perhaps I might, now I recall
The matter over." "And pray, sir, what was it?"
"Why, I was horrid sick, and at the last

I did throw up, and told my neighbor so,
Something that was as black, sir, as a crow."

We reject the so-called revelations of Joseph Smith, Ellen White, Mohammed, Spiritualists and Mrs. Eddy because the Gospel of Jesus Christ is sufficient for all. He gave us perfect revelation. Nothing is to be added. We are to preach no other gospel. These prophets and prophetesses have not added one moral truth. There is nothing in any of their teaching to bless the world. Jesus gave us all moral truth. I challenge any one to show me one moral truth that has been given to the world, since the days of the Apostolic Church. When Christianity comes in contact with delusions Christianity grinds them to pieces. Delusions flourish where Christianity is inactive. For the first six centuries of the church, there were no delusions that disturbed the advance of Christianity. Today we are divided into waring factions and delusions flourish.

CHAPTER II.

WITCHCRAFT.

The delusion of witchcraft originated from the twin sisters, ignorance and superstition. Its hideous form did not grow up in a day. Once there was a great gulf between the sorcery of the pagan and the mysticism of the Christian. Gradually the deformities of paganism and the myths of Christianity paved the way for the witchcraft mania.

The mysterious was everywhere. The mountains, valleys, and air were full of goblins damned. The circle of belief began to enlarge. At first the ignorant and superstitious were annoyed by demons and ghosts. Then the delusion that the air was full of evil spirits to do harm to men, seized the common people. Finally it became an epidemic delusion. The educated, statesmen, philosophers, preachers and judges became advocates of witch trials. The people were divided into two classes: witches and witch-finders. The sleep of reason brought about these conditions. Men did not think. It was universally accepted that there were witches and wizards sending calamity, disease and death upon those people whom they despised. They never stopped to question the common notion that the witches went raising storms, blighting health, haunting houses and killing children. Blackstone, the greatest legal mind of the world said: "To deny witchcraft is to deny the Word of God and the testimony of the ages."

Chief Justice Matthew Hale, one of the greatest judges of all ages, sentenced women to death for witchery.

Francis Bacon, Richard Baxter, Sir Walter Raleigh, Dr. Thomas Brown, John Calvin, Luther, Wesley, King James, and indeed all the preachers, lawyers, physicians, and judges arrayed themselves against witches. John Wesley protested against the repeal of the law against

witchcraft. He said, "To give up witchcraft is in effect giving up the Bible." King James and all the potentates of Europe hastened to enact laws against witchcraft. The death penalty was to be inflicted upon all witches and wizards. For two hundred years Europe went wild. Reason was asleep, and judgment dethroned. They charged witches with every crime. Witches caused epilepsy, insanity, pestilence, raised storms, bewitched cattle and children, drank with devils, ate with ghosts, debauched themselves with the devil, and consorted with Satan for the purpose of torturing and tormenting men. According to the superstitions of that day these devil-servers met often in the devil's council, called the devil's Sabbath, because it was held on Saturday, the Sabbath. In this council they made hell-broth which would drive men into stupidity or insanity. Here they met to receive instructions from Satan. He taught them how to do the devil's work and to plan mischief. Here upon the throne he heard the reports of those who had gone forth to do his bidding. Witches and wizards vied each other in trying to tell who had done the most meanness. The devil flogged all who could not relate deeds of evil. Some of the witches came to the council on broomsticks, others were carried on the backs of devils. In leaving their homes they went out through the key hole and returned through the chimney. Lest this obscene hag should be missed, the devil delegated an imp to assume her shape and occupy the bed until she returned. In this council the new members were initiated. They swore allegiance to Satan, and bartered away their souls, for which the devil gave them power to bewitch man and beast. They were required to kiss the devil. The devil sometimes tested the loyalty of his subjects, by pretending to be dead; then all the hags and harpies, and goblins set up an awful wail that shook the mountains. The one that made the most hellish noise was rewarded by having the devil hug her. Everybody believed in these secret meetings of

the demons. Laws were enacted to put to death all who attended. Tests were instituted to detect those who had been in council with these demons and ghosts. They threw the woman accused into a tank of water, if she sank and drowned she was innocent, and should receive a Christian burial. If she floated, she was guilty and should be burned to ashes.

In Holland they tossed the accused into the sea. If innocent the person would sink to the bottom. If guilty they would swim to shore, only to meet death at the hand of the executioner.

Every misfortune was caused by a witch, and every sick child or animal was bewitched. Everybody was on the alert, looking for witches, for they began to roam about dusk. Some came forth rattling their chains, which meant they had escaped from purgatory. Witches were responsible for all calamities and sickness. A preacher had a headache. He declared he was bewitched. His devout flock went forth to find the witch. The crime was fastened upon an old woman. She confessed. She said she took her hatchet, went to his bed, and hit his skull, but that it was too hard to crack. There were hard-headed preachers then as now. This poor deluded creature was hanged for trying to crack the skull of a man. In Germany a woman was condemned because she turned an actor into an ass. The inventions of men were turned into devices of torture. The accused were placed upon the rack, cast into dark dungeons, where they were chained to the slimy wall for days. If they did not confess they were placed on the rack. The judge would then ask, "Are you guilty?" "No." "Turn the wheel again." The poor creature would be stretched until half unconscious. "Now will you confess?" "No." "Turn the wheel again." The bones were dislocated and the spirit went home to God. Sometimes the accused were tied to posts, and the hateful revolving spoon placed in front of them. Each revolution the spoon dipped closer

to the eyes of the man under torture. "Will you now confess?" "I am not guilty." The next revolution touched the eye. The blood flowed; refusing to acknowledge his guilt, the accuser shouted, "Turn the wheel vigorously." Two revolutions and both eyes were cut out. In England Mrs. Balfour was accused of witchcraft. On oath she denied. They put her feet in the iron boots and heated them to white heat. She refused to lie. They brought her husband and placed him on the rack. That failed. They then brought her son, put his feet in the iron boots, wedges were placed on each side, and fifty-seven mallet strokes were delivered upon the wedges, that crushed the bones and marrow. Still she would not confess. Last her little daughter was tortured in the presence of the mother. The cursed thumb-screw was placed upon the little girl's hands. The blood burst from the veins. The mother could not endure this atrocity. She confessed and was burned to ashes, because she was a witch.

The story of the Salem witchcraft is one black spot in our history. In 1692 scores were cast into prison, and twenty persons put to death. Bridget Bishop was hanged in June; Sarah Good and Rebecca Nuse in July; George Burroughs, John Procter, George Jacobs, John Willard and others in August. The people of Salem then went mad. The jails were full of the accused. Old Giles Cory was placed upon a table, another table was placed upon him, rocks were piled upon the table and he was pressed to death.

These murders were done in the name of law and religion.

In England 30,000 were put to death for witchcraft. Holland and Germany vied with England. We are not very proud of our ancestors. In two hundred and fifty years not fewer than 5,000,000 persons gave up their lives on account of this witch mania. Most of these people were executed either upon the testimony of good witnesses, or upon their own confessions. The hallucina-

tion went so far that no one was safe, and evidence was of no value. The highly excited frenzy could see anything. Twenty witnesses testified in an English court that they saw an old woman walk out upon the sea, capsize a ship and drown all on board. The innocent old woman was put to death.

In Germany ten witnesses swore that they saw ten persons on the back of the devil, flying over the city. They recognized five persons. Upon this evidence the five were hanged. In Sweden a council of ministers gave evidence that they saw an old woman turn herself into a dog. Did these people see these spirits, hags and witches? They were honest, truthful men. Did they lie? Certainly not. Did they see the devil playing with witches? Certainly, in the same way that the drunkard sees snakes, the maniac sees his dead mother, or the spiritualist sees the spirits of the dead. They saw these witches in their mind's eye. We can see just what we are looking for. The hypnotic subject sees the bees, the drunkard fights the demons and snakes, the spiritualist sees the spirits of the dead and the deluded of the seventeenth century saw ghosts and witches. The whole excitement of witches and wizards was a delusion and a fraud. There is not a school boy in our land who does not ridicule the story of witchcraft. Millions believed in witches two hundred years ago. Today no one believes in them.

But the evidence for the witch mania is far more tangible than the fraud and delusion of spiritualism, yet hundreds in the sunlight of the twentieth century visit spiritualistic mediums, seances and fortune tellers.

Why did the accused confess? will be asked. Did they falsify? Certainly not. Epidemic alarm startled all. The common conception of the devil's council was believed by all. Everybody believed there were hags and harpies. Any body at any time might be bewitched and carried off to the assembly of witches. Alarmed and nervous women would dream that they flew through the air, and visited

the council of Satan. On awakening they remembered the dreams and believed them to be realities. They remembered the hideous faces and the hell-resounding laugh of the devil. This dream became a fact to them. When our children dream that they see horses flying, we tell them it is only a dream. But in the superstitious days their dreams were facts. All dreams, hallucinations and visions were realities. Thoughts were things. The mind created the image by imagination, and declared the image to be a realty. Thought was dethroned, judgment had fled and reason had gone to sleep. Joan of Arc was put to death because the logic of the day said she was a witch. Shall we be too severe with these people? Are we free from all delusions? In wild excitement under the preaching of a magnetic orator, the singing of songs, and the praying of the people some one swoons. "If that is not the Spirit of God, what is it? I don't know. Therefore it is the work of the spirit." Go cautiously here. Is this not mere fancy and fear, instead of conversion and pardon?

We have seen enough of superstition and delusion. Let us now turn away from all these black arts, and put our faces Zionward. Because we can not understand phenomenon let us be slow to call it supernatural. That was the awful mistake of the witch-hunter, Joseph Smith, Ellen White, Mohammed, the medium, the fanatic today who imagines he sees visions and hears noises.

It is eminently the duty of Christians to rise above all these notions, about omens, signs, and presentiments. It is not uncommon to hear one say, "Oh I feel that something dreadful is going to happen." God has wisely kept the future from us. If we could see the future we would not be happy. If we could look one year into the coming days, we might see the hearse in front of our door. and a coffin in the home. It is folly to pry into the hereafter. God only sees coming events.

CHAPTER III.

MOHAMMEDISM.

Standing on the verge of the seventh century, at whatever point of the compass we turn the eye, we see the approach of change.

In the east the Church was torn asunder by divisions and weakened by luxury.

Greedy for wealth, the Jew had forgotten his religion. The Persians worshiped the fire. The Arabians the stars, and the Egyptians the sacred animals.

Turning toward the southeast we see the rise of the first great imposter, Mohammed. He was born in Mecca in Arabia, 569 A. D. Bold, audacious and chivalric he among ignorant people, became a prophet. He must have some apparent divine sanction for his religion. He had epileptic fits. He said these fits were trances and that God revealed to him wonderful things. Daily he went to the cave to pray and receive revelations from God.

He labored four years to make nine converts. In six years he had forty followers and most of them his relatives. Persecution drove him from Mecca to Medina, 622 A. D., where in ten years he obtained 120,000 followers. Persecution always makes a cause prosper. He tells us how he obtained the material for his book, the Koran.

The doctrines of Mohamemdism are contained in the Koran which Mohammed says was delivered to him by the angel Gabriel. Mohammed relates the story as follows: "On a dark and silent night, a night when there were no crowing of cocks, barking of dogs, or howling of wild beasts, while reposing in my bed at Mecca the angel Gabriel appeared to me." All these imposters have visions and see angels. He obeyed the angel which carried him to Jerusalem, in the twinkling of an eye. Here,

he left his beast, and in company with Gabriel ascended to the first heaven where he saw a rooster ten thousand miles high, and so loud did he crow that all creatures in heaven and on earth heard him, save man, who was robbed of this sweet music. I never read this story but what I think this bird would make a good mascot for an American political campaign. In the seventh heaven he saw seventy thousand angels, on each angel seventy thousand heads, in each head seventy thousand mouths, in each mouth seventy thousand tongues, on each tongue seventy thousand praises for God and Mohammed.

In the first heaven he saw Adam, who rejoiced to meet his son Mohammed. In the second heaven he met Noah, in the third Abraham, in the fourth Jacob, in the fifth Elijah, in the sixth John the Baptist, in the seventh Jesus. Leaving Jesus and the angel in the seventh heaven, he went to the throne of God and entered into familiar conversation with the Almighty, who gave him the material for the Koran. This imposture is to show that he was above Jesus, for he left Jesus in the seventh heaven. Every prophet from that time has made himself above Christ. The impostor comes with knowledge that Jesus did not have.

He now gave out that his religion was to be propagated by the sword. All Arabia surrenders to the onward march of the soldiers of the prophet. The brave Scythians burned their idols at the command of the prophet. He was marching grandly on to conquest when death claimed its own, and Mohammed was no more.

Thus perished the most successful impostor that ever lived. He laid the foundation for an empire that conquered more territory in eighty years than Rome had conquered in eight centuries, an empire stretching from India to the Atlantic.

One good strong sermon, clearly showing that the Gospel of Christ is sufficient for all, would have defeated Mohammed. Instead of showing that all prophecies had

ended, that Jesus had come and given us a perfect law, they persecuted. The Gospel is the power that must yet defeat Mohammedism.

The signal for the overthrow of Mohammedism is at hand. When the Green banner of Mohammedism will surrender to the Golden Cross of Christ, the dark valleys of ignorance and superstition will be filled with intelligence and truth, the doctrines of the Koran will give way to the teachings of Jesus, and the prophet of Mecca will surrender to the prophet of Nazareth.

CHAPTER IV.

SEVENTH-DAY ADVENTISM.

From the days of our Savior prophets have proclaimed the second advent of the Christ. Ann Lee, Swedenborg, William Miller, Ellen White and others have *set times* when the Lord would come. Seventh-Day Adventists originated in the movement of William Miller, who was born 1781 in Massachusetts. In 1833, in Low Hampton, N. Y., he began to preach that the end of the world was at hand. He set the date October 10, 1843. Thousands turned to this cry of warning and in ten years perhaps one hundred thousand people became Adventists. The craze swept from Maine to Ohio.

Adventists in 1843 did not sow the seed for the coming year. Why sow wheat if the end of the world is here? They kept their children out of school. On that eventful night the devotees of Miller put on their ascension robes and gazed into the heavens, waiting for the coming of the Lord, but midnight came and disappointment filled their hearts. Miller admitted the defeat, but became a "time-setter" again. He proclaimed that the second coming was 1844. He had erred in calculation, he told his followers. Another year they waited and watched, preached and sang. Their arguments were unanswerable. They knew they were right. With chart and Bible they went forth to convince the unbeliever and encourage the saint. But Miller met one opponent that put him to flight. Old remorseless Time marched past 1844 and demolished the follies of Adventism.

Two humiliating defeats should have made him cautious, but again he prophesied that 1845 would be the time for the second coming. This was too much for his deluded followers, and Millerism went to pieces. Out of the fragments Seventh-Day Adventism was constructed.

Mrs. Ellen G. White became the prophetess. She was born in Maine, 1827. In 1840 she heard Miller lecture on Adventism. She became a *time-setter* and went forth to prepare the people for the coming of the Lord. She set the time for 1843, 1844 and 1845.

She began to have dreams, hear voices, see angels and visions. Healing by prayer became a part of her teaching. She tells us that she saw Mrs. Curtis command a Mrs. Howland, who was very ill with the fever, to arise and be made whole. This command was given in the name of Jesus. Healing now became a part of her work. In 1846 she for the first time heard Elder Bates urge the people to keep the seventh day, the Sabbath. To this time she, with all the Millerites, kept the first day, or Sunday. She tells us she did not deem it of much importance then.

But shortly she had a divine revelation. She saw a wonderful light. "If this is not the Spirit of God, what is it? I don't know; therefore it is the Spirit of God." She says: "Jesus lifted the covering of the Ark, and to my amazement I saw the Fourth Commandment in the center of the ten, with a halo of light encircling it. I was shown by the angel that the true Sabbath was Saturday, established at the foundation of the earth, and if we had kept it there would have been no idolatry." The Sabbath question from that time on became the burning question to her. Yet she admits she did not keep it right for ten years, although an angel gave her the vision. Adventists began for ten years at 6 P. M. instead of sunset.

Three things characterize Adventism: Prophecy, the Sabbath, the Sleep of the Soul.

1. As to Prophecy.—Adventists have prophesied that the end of time would be 1843, '44, '45, 1850, '57, 1863, 1877, 1896, and on till we are dizzy counting. If there ever was a movement that has been a failure and a delusion, it is Millerism. Mrs. White has done no better. She preached the midnight cry of 1843-44, and taught

Christ's coming would be 1845. Here are some of her foolish prophecies:

(*a*) Christ would come in 1844.

(*b*) She said in 1856: "Many who are here will live to see the Lord come." A false prophecy.

(*c*) As a prophetess she declared the salvation for sinners ended in 1844. Now she pleads for sinners to come to Christ. False again.

(*d*) She tells us, 1849, that when Jesus comes the slaves would break their chains. Jesus has not come and slavery is dead.

(*e*) In 1862 she said: "This war cannot be settled successfully." It was. Another failure.

(*f*) In 1862, when our nation was under the storm and stress of life, this divine prophetess had a revelation about dress reform. "God would now have His people to put on the reform dress." This dress should be nine inches above the shoe. It was this revelation that caused many of the women to put on the old-time *Bloomer*. When Mrs. White began to teach this folly many of the sisters cried, some argued, a few rebelled, but most submitted. Sons and husbands would not go on the street with this bloomer. Mrs. White wore this indecent and ridiculous dress, but now she and all of the sisters have abandoned the silly reform. What was a divine revelation in 1862 has no binding force now. Mrs. White is living in rebellion against her own revelation. She has eleven volumes of what she and her dupes call divine revelations. In the later volumes of her testimonies many of her revelations are omitted, for time had made them false prophecies. Dr. Canright, who knows all about Adventism, for he was one of their champions for years, says: "In 1885 her testimonies were published under the eyes of her son. I found an average of twenty-four changes of the words on each page. At the same rate, there would be 73,720 changes in her revelations." Jesus

never had to change one word of his teachings. Mrs. White is a false prophetess.

2. The Sabbath.—The second great distinguishing feature of the Adventists is their teachings concerning the Sabbath. They claim the Sabbath, the seventh day, Saturday, should be kept as a holy day. They have not learned that the Ten Commandments and Penalties were Jewish *state laws,* and that no one was commanded to keep them as such except the people living in a little strip of country about 140 miles long and 50 miles broad. It was the Jewish nation, and that nation only, that could legally put a man to death for lying. The whole army of foolish declaimers, from Ingersoll to Mrs. White, has never realized that men were put to death for stealing by the authority of the Jewish state.

THE SABBATH, AND THE LORD'S DAY.

Before discussing the Sabbath question directly, let me preface it with a few words upon "Rightly dividing the words of truth."

Paul admonished Timothy to rightly divide the word of truth. This is an important subject to-day. Nearly all the religious delusions, Adventism, Mormonism, Faith Cure and Christian Science, live because the Bible is not properly divided. Preachers seem not to see the difference between the law and the Gospel, and the authority of Moses and the authority of Jesus, the binding force of the Old Covenant and the New.

We often hear people say: "We think the whole Bible is binding upon us now." They do not believe what they say. They do not try to keep the following commands:

1. God commanded every male child to be circumcised. *Gen.* 17:10-14. Do they circumcise their children?
2. God commanded the offering of sacrifices. *Lev.* 23:19-20.
3. God commanded the lands to rest every seven years. *Ex.* 23:10-11.
4. God commanded three feasts each year. *Ex.* 23:14-15.
5. God said not to eat swine. *Lev.* 11:7-8.
6. Do you wash one another's feet? Read *John* 13.
7. The holy kiss was enjoined. Do brothers kiss?

These laws were partly Jewish, partly custom, and not binding.

There are three dispensations in the Bible: The Patriarchal, Jewish and Christian. Under the Patriarchal, we have the family; under the Jewish, the state; under the Christian, the church. Under the Jewish, we have the law; under the Christian, the Gospel. What is true of one is not necessarily true of the other. That which would bless a Patriarch would condemn a Jew.

That which was a righteous act for a Jew would be a sin for a Christian.

The Patriarch builded his own altar and offered his own sacrifice. But a Jew must let the priest offer the sacrifice. It would be wrong for him to offer it only through the priest.

It would be a sin for a Christian to offer a bloody sacrifice.

Some people say: "Can I not be saved like the thief on the cross?"

Certainly not. Jesus had not sealed his will when the thief cried for mercy. Jesus was yet on earth, and had a right to dispose of His property as He pleased. All was His. He could say to the woman, "Thy sins be forgiven thee."

But when His will was sealed, the testator dead and the executors made known, the terms of the will, the only way to get the blessings of the will is to comply with its conditions. We no longer go back to the old will or covenant made with the Jews, but to the covenant made by Jesus. The old covenant has been made a dead will by the new will. Some people must blend covenants in order to get seventh-day Sabbath, infant membership, and infant baptism.

But the entire old covenant, Ten Commandments and all, gave way to the law of Christ.

The Jewish law was given to govern the Jews in their childhood period. The Gospel is higher law and supersedes the law. The Gospel is perfect. The Ten Commandments were defective. They did not condemn drunkenness, enjoin love or urge charity. Not one word of love in them. A man could lie in his bed seven days in the week, and be drunk all the time, and not violate the Ten Commandments.

A man may keep the Ten Commandments perfectly and be lost.

THE SABBATH ESTABLISHED.

The first mention of the Sabbath is *Ex.* 16:23. The race had then marched 2,500 years across the centuries. There is no evidence at all that any one ever kept the Sabbath prior to this time.

Sabbatarians tell us that it was established at creation. *Gen.* 2:1-3.

It is important to notice that there is no mention of the Sabbath here. *Gen.* 3:20 says Adam called his wife Eve because she was the mother of all the living. Yet she, at the time Adam spoke, was the mother of no one. Moses looking backward 2,500 years said Eve was the mother of all the living. If the mention of the seventh day had anything whatever to do with the Sabbath, Moses was simply taking a retrospective view.

The Sabbath was the seventh day of the week, or Saturday.

"8. Remember the Sabbath day, to keep it holy.

"9. Six days shalt thou labor, and do all thy work:

"10. But the seventh day *is* the Sabbath of the Lord thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy

daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that *is* within thy gates:

"11. For *in* six days the Lord made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." *Ex.* 20.

No work was to be done on the Sabbath. *Ex.* 20:10.

"13. Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it *is* a sign between me and you throughout your generations; that *ye* may know that I *am* the Lord that doth sanctify you.

"14. Ye shall keep the Sabbath therefore; for it *is* holy unto you. Every one that defileth it shall surely be put to death: for whosoever doeth *any* work therein, that soul shall be cut off from among his people.

15. "Six days may work be done; but in the seventh *is* the Sabath of rest, holy to the Lord: whosoever doeth *any* work in the Sabbath day, he shall surely be put to death.

"16. Wherefore the Children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, *for* a perpetual covenant.

"17. It *is* a sign between me and the children of Israel for ever: for *in* six days the Lord made heaven and earth, and on the seventh day He rested and was refreshed." *Exodus* 31.

The penalty of violation was death.

"2. Six days shall work be done, but on the seventh day there shall be to you a holy day, a Sabbath of rest to the Lord: whosoever doeth work therein shall be put to death.

"3. Ye shall kindle no fire throughout your habitations upon the Sabbath day." *Ex.* 35.

To pick up sticks or build a fire was a violation.

"32. And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the Sabbath day.

"33. And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation.

"34. And they put him in ward, because it was not declared what should be done to him.

"35. And the Lord said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp.

"36. And all the congregation brought him without the camp, and stoned him with stones, and he died; as the Lord commanded Moses." *Numbers* 15.

The old covenant was the Ten Commandments.

"12. And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only *ye heard* a voice.

"13. And he declared unto you his covenant, which he com-

manded you to perform, *even* ten commandments; and he wrote them upon two tables of stone." *Deut.* 4.

"9. When I was gone up into the mount to receive the tables of stone, *even* the tables of the covenant which the Lord made with you, then I abode in the mount forty days and forty nights; I neither did eat bread nor drink water." *Deut.* 9.

"27. And the Lord said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel.

"28. And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments." *Ex.* 34.

All other laws were enactments under this covenant, which was the supreme law of the land.

This old covenant was to be replaced by a new covenant.

"31. Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah:

"32. Not according to the covenant that I made with their fathers, in the day *that* I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith the Lord:

"33. But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

"34. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." *Jer.* 31.

The old covenant, the Ten Commandments, with all enactments, "the laws of Moses," was abrogated, hence as such have no binding force.

"14. For sin shall not have dominion over you: for ye are not under the law, but under grace." *Rom.* 6.

"4. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God." *Rom.* 7.

"24. Wherefore the law was our schoolmaster to *bring us* unto Christ, that we might be justified by faith.

"25. But after that faith is come, we are no longer under a schoolmaster." *Gal.* 3.

"13. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

"14. Blotting out the handwriting of ordinances that was

against us, which was contrary to us, and took it out of the way, nailing it to his cross;

"15. *And* having spoiled principalities and powers, he made a show of them openly, triumphing over them in it.

"16. Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath *days:*

"17. Which are a shadow of things to come; but the body *is* of Christ." *Col. 2.*

"Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, *so* making peace; *Eph. 2.*

"3. *For as much as ye are* manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the spirit of the living God; not in tables of stone, but in fleshly tables of the heart.

"4. And such trust have we through Christ to Godward:

"5. Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency *is* of God;

"6. Who also hath made us able ministers of the New Testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life.

"7. But if the ministrations of death, written *and* engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away;

"8. How shall not the ministrations of the spirit be rather glorious?

"9. For if the ministration of condemnation *be* glory, much more doth the ministration of righteousness exceed in glory.

"10. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.

"11. For if that which is done away *was* glorious, much more that which remaineth *is* glorious.

"12. Seeing then that we have such hope, we use great plainness of speech:

"13. And not as Moses, *which* put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished:

"14. But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the Old Testament; which *veil* is done away in Christ. *II Cor. 3.*

"6. But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

"7. For if that first *covenant* had been faultless, then should no place have been sought for the second.

"8. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

"9. Not according to the covenant that I made with their fathers, in the day when I took them by the hand and lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

10. For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people:

"11. And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

"12. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

"15. In that he saith, A new *covenant,* he hath made the first old. Now that which decayeth and waxeth old *is* ready to vanish away." *Heb. 8.*

The Sabbath was given to the Jew only, and was a sign between the Lord and Israel.

"2. The Lord our God made a covenant with us in Horeb.

"3. The Lord made not this covenant with out fathers, but with us, *even* us, who *are* all of here alive this day." *Deut. 5.*

See Ex. 34:27-28.

"29. See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days: abide ye every man in his place, let no man go out of his place on the seventh day." *Ex. 16.*

See Ex. 31:17.

"9. *There was* nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the Lord made *a covenant,* with the children of Israel, when they came out of the land of Egypt.

"21. And I have set there a place for the ark, wherein *is* the covenant of the Lord, which he made with our fathers, when he brought them out of the land of Egypt." *1 Kings 8.*

Our Sabbatarians try to make an argument out of the expressions, "perpetual Sabbath," "you shall keep it forever," etc. They tell us that this means that the Sabbath will always be binding. But this line of argument would perpetuate the whole Jewish law.

The law says: "Ye shall keep a feast to the Lord, forever." Do we keep the feasts?

The Jews were told to keep "A perpetual incense before the Lord." All these laws were perpetuated as long as the Jewish Dispensation continued, no longer. The slave was to serve his master *forever,* that is as long as he lived. The Advents tell us that if the Jewish law is annulled, and the Ten Commandments are done away, that it is not a sin to steal. It was wrong to steal before the Ten Commandments were given. It would be wrong to steal if the Ten Commandments had never been given. The giving of the law to Moses simply made the commands civil laws

with penalties. Moses made adultery a crime. Jesus makes it a sin that will damn the soul. To our objectors let us say plainly: There is not one single command binding that is not found in the New Testament. Everything that is necessary for me to do in order to become a Christian and everything that I should do to get to heaven is clearly taught in the New Testament. My whole duty to God and man is found in the teaching of Jesus and the Apostles. Christ, not Moses, is our teacher. All the Ten Commandments save one are re-enacted in the new covenant from fifty times to three times, and are therefore binding. Reverence for God is enjoined fifty times, the condemnation of adultery twelve times, and idolatry three times. We place them here side by side.

THE TEN COMMANDMENTS OF THE OLD TESTAMENT.	THE TEN COMMANDMENTS OF THE NEW TESTAMENT.
"1. Thou shalt have no other Gods before me." *Ex. 20:3.*	"1. We preach unto you that ye should turn from these vanities unto the living God, which made heaven and earth and the sea." *Acts 14:15.*
2. Thou shalt not make unto thee any graven image; * * * thou shalt not bow down to them nor serve them." *Ex. 10:4-5.*	"2. Little children keep yourselves from idols. *John 5:21.*
"3. Thou shalt not take the name of the Lord thy God in vain." *Ex. 20:7.*	"3. But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath." *James 5:12.*
"4. Remember the Sabbath day to keep it holy. *Ex. 20:8.*	4. There is no command in all the New Testament to keep the seventh day after the resurrection.
"5. Honor thy father and thy mother." *Ex. 20:12*	"5. Children, obey your parents in the Lord, for this is right." *Eph. 6:1.*
"6. Thou shalt not kill." *Ex. 20:13.*	"6. Thou shalt not kill." *Rom.* 13:9.
"7. Thou shalt not commit adultery." *Ex. 20:14.*	"7. Neither fornicators nor idolators nor adulterers * * * shall inherit the kingdom of God." *1 Cor. 6:9-10.*

"8. Thou shalt not steal." *Ex. 20:15.*	"8. Steal no more." *Eph. 4:28.*
"9. Thou shalt not bear false witness." *Ex. 20:16.*	"Lie not." *Col. 3:9.*
"10. Thou shalt not covet." *Ex. 20:17.*	"10. Covetousness, let it not be named among you." *Eph. 5:3.*

Authority for the new covenant.

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth." *Math. 28:18.*

If all authority is given to Jesus, Moses has no authority. He gave the Apostles authority to make law.

"19. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." *Math. 16.*

"23. Whosoever sins ye remit, they are remitted unto them; *and* whosoever *sins* ye retain, they are retained." *John 20.*

Any command given by the Apostles is therefore from Christ, and binding.

REASONS FOR THE LORD'S DAY.

"1. In the end of the Sabbath, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre." *Math. 28.*

"1. Now upon the first *day* of the week, very early in the morning, they came to the sepulchre, bringing the spices which they had prepared, and certain *others* with them." *Luke 24.*

"25. Not forsaking the assembling of ourselves together, as the manner of some *is;* but exhorting *one another:* and so much the more, as ye see the day approaching." *Heb. 10.*

"1. Now concerning the collection for the saints, as I have given order to the churches of Gallatia, even so do ye.

"2. Upon the first *day* of the week let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come." *1 Cor. 16.*

"7. And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." *Acts. 20.*

In *Acts* 2:1-5 we find that the Holy Spirit fell upon the Apostles, and the Christian Church was organized. Therefore, the following events took place on the first day of the week:

1. Jesus arose from the dead.
2. The descent of the Holy Spirit.
3. The establishment of the church.
4. The disciples met to break bread.
5. The early Christians met to take the collection.

With all these events crowded into the resurrection day, how could it become less than the great commemorative day of the church?

This first day of the week is the Lord's day, not a Sabbath day. It is a day to be celebrated, not to be kept. A day of service, not a day of idleness. A day when we labor for the Lord, not for ourselves. Secular work should give place to sacred work. By common consent this day has been called the Lord's day. This is true in every period of the history of the church.

1. In 747 A. D. an English council said: "It is ordered that the Lord's day be celebrated with due veneration."

2. In 400 Augustine said: "The day known as the Lord's day is the first day of the week."

3. Eusebius, the father of history, in 324 calls the first day of the week Lord's day.

4. In 306, the Bishop of Alexandria wrote: "We celebrate the Lord's day as a day of joy for on it He arose."

5. Cyprian, 250, says the first day of the week is the Lord's day.

6. Justin Martyr, 140, says: "Sunday is the day on which we hold our common assembly—the day on which Jesus arose from the dead."

7. John, 96, while on the isle of Patmos, said: "I was in the spirit on the Lord's day." *Rev. 1:10.*

Take notice. In all history the Lord's day never refers to the seventh day or Sabbath. The Bible, no divine writer, nor any writer, for the first three centuries, ever applied the word Sabbath to Sunday or first day. The Sabbath was and is Saturday or seventh day. To talk about a Sabbath service on Sunday is as contradictory as to speak of holding a Wednesday prayer-meeting on Thursday. They are two distinct days. It is false to say that the Catholics *changed* the day; that Constantine made a law changing the Sabbath to the first day. Constantine simply made a state law, as all states have now, demanding the cessation of secular work on Sunday; nothing more. The Lord's day was the common name for the first day of the week, before Constantine was born. A Sunday-school is not a Sabbath-school. The Lord's day is a sacred day. We should celebrate it as a day of joy. Do not spend it either in idleness, business or social calling. Give it to the Lord's service. A boy saw seven sweet pears on a tree, and said to the farmer: "Can I have one of those pears?" The good farmer gave him six of the seven. The boy ran away without even a "thank you," and ate the six pears; then slipped back into the yard and *stole the last pear.* He was a mean boy, and no meaner than the Christian who steals the Lord's day by visiting and pleasure-seeking.

Col. 2:3-17 tells us that the Sabbath was nailed to the cross. When a Roman law was repealed, they ran a nail through it, hence it was a dead law, just as when a conductor punches a ticket, it is valueless. The Advents say the word *Sabbath* does

not refer to the seventh day, but to feasts. *Sabbaton* is the form used in *Col.* 11:16. The fourth commandment says: "Keep the Sabbath," and uses the same form." See *Deut.* 5:12.

Acts 13:14 says: "Went into the Synagogue on the Sabbath day." Here the same form Sabbaton is used. This form, genitive plural, is often used for the seventh day, the Sabbath. The word Sabbath occurs sixty times in the new Testament. All admit that fifty-nine times reference is made to the Sabbath. It is foolish to make the exception in this one case.

That the Sabbath and the Ten Commandments, as a code of laws are not binding upon us is the common verdict of the Bible scholars of all ages. Hear them:

1. Justin Martyr: "The law made on Horeb is old and belongs to the Jews. The Ten Commandments are abrogated." A. D. 140.

2. Tertullian, 200 A. D. "The Ten Commandments do not apply to Christians but to Jews."

3. Eusebius, 324. "We do not observe the Sabbath because such things do not belong to Christians. We meet on the Lord's day; not the Sabbath."

The first day of the week—Sunday—is never called Sabbath by any divine writer, nor by any writer in the early part of the Christian era. Sunday is not a Sabbath. It is the Lord's day.

4. John Bunyan: "The old Sabbath is done away. The Sabbath has gone to the grave with the Old Testament."

5. John Milton: "The Sabbath was given to those whom God brought out of Egypt, and does not refer to Christians."

6. Martin Luther: "The Ten Commandments do not apply to Christians but only to Jews. In the New Testament Moses comes to an end and his laws lose their force."

7. Philip Schaff, the greatest of Presbyterians, says: "The Jewish Christians ceased to observe the Sabbath after the destruction of Jerusalem."

8. Dr. Lee, a Methodist, says, in referring to *Col.* 2: "The Apostle refers to the seventh day Sabbath, and gives us to understand we are not bound to observe it."

9. Chancellor Everest, of Illinois University: "The Christian Church of the early centuries had no Sabbath. They commemorated the Lord's day."

10. Dr. Gill, a Baptist scholar of eminence, says: "The decalogue (Ten Commandments) is done away." Dr. Dobbs, another Baptist, quotes Gill as correct.

11. Calvin taught the same.

12. Dr. Lorimer, the greatest among Baptists, stated that we were not under the Jewish Code.

13. Prof. M. D. Canright, an ordained Baptist preacher, says: "The abolition of the Sinaic Covenant carries with it the abolition of the Sabbath, so that there is no trace of it this side of the grave of our Lord." Again he says: "The Ten Commandments and the whole Jewish law are abolished, and the

Sabbath is not binding upon Christians." Again he says: "The following devout men held that the Ten Commandments were abolished: Luther, Calvin, Milton, Baxter, Bunyan, Doddridge, Watts, Judson and Locke." Add to these Martyr, Tertullian, Schaff, Beecher, Campbell and Dr. Gill; and we have good company when we affirm that we are not under the Ten Commandments, but under Christ.

In the New Testament the duty to keep the Sabbath is never mentioned. The Apostles wrote twenty-one letters. Many of these letters were written to Gentiles who knew not the law. They never told any one to keep the Sabbath. They mention the Sababth but once, and that was to show that it was done away, nailed to the cross. We commemorate the first day of the week as an expression of love. Love is the fulfillment of the law. If we were commanded to celebrate the Lord's day, the beauty and sweetness of the day would be destroyed. We do not need a command to celebrate the Fourth of July. It represents the birthday of the nation. If your father were to command you to celebrate his birthday, there could be no joy in complying with the command. If we love the Lord we will celebrate his resurrection day.

CHAPTER V.

MORMONISM.

To write a correct account of the movement started by Joseph Smith is no easy task. The historic facts are difficult to obtain. In our encyclopedias Catholics write Catholic history, Protestants discuss Protestantism, and Spiritualists furnish the articles on Spiritualism, while the enemies of Smith write his life and history. Much that was written was written under the white heat of excitement and is not reliable. Books are full of the false claims made by both the Saints and their opponents. We gain nothing by misrepresentation. Notice a few of the common mistakes of writers upon this subject:

THE THREE WITNESSES, COWDERLY, HARRIS AND WHITMER.

It is not unusual to assert that these three witnesses turned against all that they had taught, denounced the teaching of Smith, and repudiated the Book of Mormon. Some have gone so far as to declare that all three of them, Oliver Cowderly, David Whitmer and Martin Harris lived wicked lives and died outcasts. John H. Smith of the Utah church said in open court: "Oliver Cowderly, Martin Harris and David Whitmer apostatized."

A book recently published by Revell, with E. E. Folk, of Nashville, as author, makes these charges and defends the old exploded theory of the Spaulding manuscript. This book the Mormon Monster is full of misrepresentations. Truth is always better than error. These three witnesses did denounce Mormonism as it is in Utah. But not one of them rejected the Book of Mormon. They never connected themselves with any division of the Latter Day Saints after they were driven out of Missouri. They died out of the church, but all claimed that the Book of Mormon was divine. Cowderly left the church during the Missouri troubles. He practiced law in Elkhorn, Wis., and died in Richmond, Mo., in 1850. Martin Harris left Missouri and returned to Ohio. He died in Utah in 1875. He left the church in Missouri and never returned to its fellowship. He claimed to the last that his testimony concerning the revelation to Joseph Smith was true. In 1887 David Whitmer wrote a book, "An Address to All Believers." In this book he declares that he

was with Cowderly at his death, in 1850, and that he died believing in the Book of Mormon. Whitmer tells us he left the Latter Day Saints in 1838. He tells why he left them. He then tells why he never united with the Mormons or the reorganized church. He reaffirms his faith in the Book of Mormon. The writer has talked with many persons, who knew Whitmer, in Missouri, and all testify that for forty years Whitmer lived a life above reproach. He died in Richmond, Mo., 1888, at the age of 83.

In discussing this subject it will be necessary to make a clear distinction between the religious societies.

1. The Mormon church of Utah believes that Joseph Smith was a divine prophet; that the Book of Mormon is inspired; that the Doctrines of the Covenant is a book of authority; that all the revelations of Joseph Simth and Brigham Young are binding upon the church, and that Joseph Smith gave the revelation upon polygamy. They believe in blood atonement and defend celestial marriage.

2. The Kedrickites believe that the Book of Mormon is true and that Smith was a divine prophet, but that after he abandoned the stone as a medium in revelation his prophecies were defective. This was the belief of David Whitmer. These people are few, located in and around Independence, Mo.

3. The Reorganized Church of Jesus Christ of the Latter Day Saints accept Smith as a prophet and the Book of Mormon and the Doctrine of the Covenant as inspired. They deny that Smith gave the revelation on polygamy, and declare it was a forgery by Brigham Young. They sent a committee to Washington to work for the anti-polygamy law. They have always been opposed to polygamy and blood atonement. They reject the name Mormon.

THE HISTORY OF MORMONISM.

Joseph Smith was born in Vermont, 1805. At ten years of age he moved with his parents to Palmyra, N. Y. In this vicinity he lived ten years. He was reared on a farm.

His father had been a water witch. Joseph continued to hunt for water and to dig wells. He advanced and began to divine where to find lost articles and stolen goods. When about fourteen he became anxious about the future. He found no comfort in the teachings of the denominations. In 1820, while alone in meditation and prayer, a bright light came upon him and he saw two angels. One called him by name and told him not to go after any of the denominations, for they were all wrong. Three years after this vision, one night in his bed (1823) a light like that of the day filled his room. The messenger proclaimed himself to be an angel of God. The angel informed him that he was to be an instrument in the hands of God in bringing about His purpose. This angel told him about the hidden plates. He was permitted to go to the hill Cumorah and behold the plates. In 1827, four years after the second appearance, the angel Moroni delivered the plates to him. Joseph Smith is the only witness to these wonderful visions. Upon the evidence of this one illiterate man the Mormon hierarchy is founded.

THE VISION.

He went out alone to meditate and pray. He was looking for a vision. The mind can see what it is looking for. He lost sight, he tells us, of all surrounding objects. He was in the subjective state, the condition of the medium or the hypnotized person. The medium sees the spirits of the dead, the insane man sees his dead mother, and Joseph saw an angel. While in an epileptic fit Mohammed saw an angel, and the Book of Koran was given. Smith saw an angel, and we have the Book of Mormon. The Mohammedans reject the visions of the Greeks, the Christians of the Middle Ages repudiate the Moslem vision, the Mormon rejects the vision of the witches, and sensible people reject all of them. The vision of Joseph Smith was either a fraud or a delusion, yet upon these vagaries the Latter Day Saints build their religion.

CONDITIONS FAVORABLE FOR DELUSIONS.

The surrounding conditions prepare the way for delusions. Beginning about 1803 a wild religious craze swept over this country. In these exciting meetings people saw angels, heard voices, had visions, swooned and became unconscious. When they returned to consciousness they would tell their visions. People called that conversion. They were looking for angels and expecting to hear voices. In most cases the excitable and emotional found what was then foolishly called salvation. Now, if these people could have revelations and see visions, why not Joseph Smith? It was an easy transition. Religious fanaticism paved the way for the birth of Mormonism. There was another element that influenced the public mind. Antagonism among religious societies was rife. Sermons were in the form of debates. In this school Sidney Rigdon had been trained. He was a Baptist preacher, but had left the Baptists to try his powers among the Disciples. He preached for an independent church after leaving the Disciples. In 1830 he appears among the Mormons. Dr. Lamb, a Baptist, wrote in 1901: "A large majority of the first 2,000 converts to Mormonism came from the Baptists." Smith tells us that in 1827 the angel of the Lord delivered to him the plates from which he translated the Book of Mormon.

With these plates a peculiar stone, Urim and Thummim, was found, by the aid of which Joseph was able to translate the records. The prophet left New York and located at Harmony, Pa. Here he became associated with Martin Harris. From these golden plates Smith and Harris began the translation.

The plates were seven inches broad and eight inches long, each plate as thick as tin, the volume about six inches thick. According to some witnesses they weighed sixty pounds.

These plates were deposited 1,400 years ago, about 350

A. D., by Moroni, son of Mormon. The history of America's ancient people was found on these plates.

According to the Book of Mormon, after the confusion of tongues at the Tower of Babel, one Jared and his brother, with their families, builded barges and sailed to America. They became a mighty people. They warred among themselves, and finally at Cumorah they were all annihilated. Ether, the prophet, kept a record of these events. This destruction took place about 600 B. C. About the same time America was again peopled. These people left the old world 600 B. C., during the reign of Zedekiah. They embarked on the Red Sea and landed on the western coast of South America. Lehi was the leader, and when he died his son Nephi succeeded him. His brothers, Laman and Lemuel, set up a rival kingdom. War drove the Nephites northward, pursued by the Lamanites, upon whom a curse had been placed, the swarthy skin. The Nephites, the whites, met in battle the Lamanites, the Indians, at Cumorah. On this same ground ten centuries before the Jaredites were destroyed. In this battle the Nephites were completely destroyd.

The records of these wars were kept by Moroni, the son of Mormon. Before he died he hid these records in the hill Cumorah.

The angel Moroni showed Smith the plates from which the Book of Mormon was written.

The Lamanites are the American Indians.

This is the history as the Mormons give it to the world. This we are asked to accept, though no evidence, save a few interested persons.

Smith says he translated a few characters and sent them to Prof. Anthon, of New York. This evidence will be discussed at another time.

Smith and Harris continued the translation. Several pages were stolen from the home of Harris. This interfered with the work.

In 1829, April 5th, Smith and Cowderly met for the

first time. In two days they had gone into business, Smith as the translator and Cowderly as scribe.

With the stone Smith looked into his hat, and, as he claims, God gave him the power to translate these reformed Egyptian characters.

May 15th Smith and Cowderly claim they were ordained to the priesthood by John the Baptist. At this time they baptized each other. In June of this year, 1829, Smith moved to Fayette, N. Y., the home of Peter Whitmer, the father of David. With Cowderly as assistant, Smith continued the translation until it was completed.

The first church was organized at Fayette, N. Y., April 6th, 1830. At this time the church was called the Church of Christ, but was changed to the Latter Day Saints. The first organization contained six members, half of them Smiths.

The first edition of the Book of Mormon contained this same date. In 1831 Joseph Smith moved to Kirtland, Ohio, and the Saints began to gather at this place, which now became their headquarters.

Here David Whitmer was set apart as the historian of the church. The church now numbered 2,000. Smith went to Missouri and the Lord revealed to him the location for the New Jerusalem, the spot upon which the temple is to be built. This temple lot is in Independence, Mo.

In conference at Kirtland, Ohio, the church was named the Church of Jesus Christ of Latter Day Saints. It was during this year that an exodus from Ohio to Missouri took place. In 1837 the Kirtland Bank, managed by Smith and Rigdon, failed and created quite a scandal. Joseph had a revelation to depart from the land to Missouri. They obeyed the revelation and left the land between two days, pursued by their angry creditors. In a short time Rigdon preached a defiant sermon, in which he threatened the Gentiles and declared that the Saints were above law. Trouble began.

Not all the Saints were willing to accept all the revela-

tions of Smith. Every desire was followed by a revelation. Oliver Cowderly and David Whitmer, two of the three witnesses, were cut off from the Latter Day Saints. Neither ever united with the Saints again. Both of them declared Smith's later revelations fraudulent. The Danite band was organized. That this band did exist David Whitmer and many others admit. The spirit of rebellion pervaded every community of the Mormons. Smith declared that Saints were independent of all earthly rules. Skirmishings and war began. Governor Boggs ordered the Mormons to leave Missouri. Brigham Young fled for his life to Quincy, Ill. The leaders were arrested and put in jail, while the great army of Mormons left the State. Smith and other leaders escaped from the authorities and with about 12,000 Mormons left for Illinois. They arrived at Nauvoo, Ill., in 1839. They soon began grasping for power. Nauvoo was incorporated and all officers were Mormons. Smith was elected General of the Nauvoo Legion and Mayor of the city. He soon began to meddle in politics and intrigue with politicians. His word was law and his poor dupes would vote as he dictated. He had divine revelation for his people to vote the Democratic ticket after pledging his support to the Whigs. Again the Lord told him to vote for the Whigs. Puffed up in his authority, he became a dictator.

Mormons openly denounced the government. When he was arrested the City Council released him. If not in Nauvoo, the Nauvoo Legion came to his rescue. His revelations began to take a political turn as well as a business aspect. These revelations told his people how to vote, to build hotels and many other things. To crown the whole folly of Mormonism, in 1844 Smith announced himself a candidate for the Presidency.

William Law and several others opposed these usurpations. They printed one issue of their paper. By order of the prophet the press was demolished. Law and his coworkers fled to Carthage. Governor Ford declared that

the Mormons had set up a government within a government. The prophet pledged his support to one candidate. This meant 3,500 votes and would surely elect the candidate. Two days before election Hyrum Smith, Joseph's brother, had a revelation that God would have the people vote for one Hodge and not for Walker, to whom the prophet had pledged support.

A day before the election the prophet said in assembly: "I promised Mr. Walker I would vote for him. I will do it. You can vote for Walker, Hodge or the devil. I have not consulted the Lord. Hyrum has." Hyrum said: "The Lord would have you vote for Hodge." Walker got one vote, Hodge 3,000. Hyrum made the greatest stump speech on record. Intense excitement prevailed. The prophet was accused of many crimes. He began to play tyrant. He established an office, contrary to law, where all titles to land must be recorded. Smith established an office for the issuing of marriage licenses to Mormons. William Law accused Smith of improper relations toward his wife, attempting to take her as his spiritual wife. When the sheriff was sent to arrest him and others for riot, the Legion was called out to protect them. Nauvoo was placed under martial law by Smith. The Governor then ordered the State troops to Nauvoo. The prophet and his brother were cast into the Carthage jail and on the 27th day of June, 1844, Joseph and Hyrum were killed by a mob. Thus perished Joseph Smith. His death is to be deplored. To the Mormons he was a martyr. To the world he was one of the most wonderful and successful impostors since Mohammed. When he died in all parts of the world there were perhaps 200,000 Mormons. Hon. J. H. Beadley, who spent years in Utah, says: "At the death of Joseph Smith he had not less than 200,000 followers. The Mormon church up to this date (1870) has not passed that number." Smith's love for power, greed for wealth, thirst for notoriety, and intrigue and deception in politics destroyed him.

Impostors have flourished in all ages. They come to us wearing the mask of superstition. Again they wear the garb of humility. Now the impostor comes as a wild fanatic. There are political and social frauds, but the most deadly of all impostors is the religious impostor. He comes to us with his deformities and falsehoods covered with the mantle of righteousness. The killing of Smith was a crime and a blunder. At that time his commercial system was going to pieces. His religious system was tottering. Hundreds were apostatizing. In the Mormon church some of the strongest and best men were protesting against the prophet's usurpations.

Papers were started to expose some of the vile lives of men in the church. The hollowness of the whole system was apparent to all.

While living he was spurned by many. When dead he became to all Mormons a martyr and prophet. Before his death the church was like a volcano charged ready to burst forth at any moment and carry death and destruction to all. After his death the Mormons cried for revenge and justice. For a while sympathy went with them.

THE SUCCESSOR.

At the death of Smith the great question that the Saints must face was, "Who shall succeed Joseph?" True, the prophet had laid hands upon his eldest son, Joseph, and ordained him to rule in his stead. This, years before, he had done to David Whitmer. Others claimed that the unborn son of Emma Smith (born November 17, 1844) should succeed to the Presidency. Many Mormons claim that the son, David Hyrum, is to bring them back to the land of promise, Independence, Mo.

But they must have an immediate leader. Warring factions began to clamor for eminence.

Sidney Rigdon returned from the East and asserted his

claim. William, the prophet's brother, claimed the right to succeed him.

Revelations now came rapidly. Rigdon had a revelation that he was to succeed Smith. Lyman Wright had a revelation to carry the Saints to Texas. James Strang had a revelation to lead them to Wisconsin. The Hedrickites demanded recognition. Sidney Rigdon had taken offense because Smith had made improper proposals to his daughter Nancy. He hastened from Pittsburg and called a convention and claimed his right to rule. Brigham Young, then president of the twelve Apostles, opposed Rigdon and cut him off from the church. About one hundred prominent Saints voted for Rigdon.

Poor Rigdon! What a career! A Baptist preacher, a preacher in the ranks of the Disciples, an independent, a Mormon, a Saint, and finally an apostate. He went East, lived in seclusion and died a disappointed man.

The assembly voted that the government should be in the College of the Twelve. Brigham Young was president and really became the ruler of the church. Troubles and disturbances increased. Mormons were called from all parts of the world to Nauvoo. They came in great numbers, 15,000 in all. The community around was under their authority. Justice in Nauvoo was impossible. All authority was in the hands of Young. The non-Mormons looked with suspicion upon these movements. The Mormons quit preaching and began to harangue the people, denouncing the government, the State and threatening the non-Mormon citizens. Friction between the State authorities and Mormon authority became intense. Finally the Mormons agreed to leave the State. By May, 1846, 16,000 had crossed the Mississippi River, turned toward the West. The Mormons broke up into factions. The better element went with Rigdon to Pennsylvania. Some followed Wright to Texas, others went north with Strang, many lingered in and around Independence, Mo. Others had enough of Mormonism and went home. Out

of 200,000 only 16,000 went with Young into Utah. True, they continued to go from all parts of the world to Utah for years. The Mormons went to Utah to escape United States authority. Utah was then Mexican soil. But this hated government followed them. Before all of them had arrived the United States had taken the land from Mexico. Hereafter by Mormon we mean the Saints of Utah.

Out there on the frontier the Mormons became defiant and rebellious. They established a social system that was a disgrace to civilization and an outrage upon religion. The Turk in his harem could not vie with polygamy. The thug's cruelty was mercy compared with Utah's blood atonement and the Danite murderers. The treason of Aaron Burr and Benedict Arnold was innocent when compared to the lawlessness, the usurpations and mock justice of Utah. Oaths, law and the rights of others were spurned to enhance the influence of Mormonism. The spirit of Mormonism has always been the spirit of oppression and rebellion. Smith and Rigdon fled from Kirtland on account of dishonesty. In Missouri they were constantly in conflict with authority. In Nauvoo, state and national law was spurned. Arrogancy and tyranny took the place of loyalty.

Before leaving Nauvoo social scandals were rife. This system in Utah bloomed into celestial marriage. Here for twenty years the Mormon monster had its own way. They defied the government, resisted the United States army, expelled the Gentile and murdered the emigrant. The whole system was a reservoir of sin, misery and wickedness from which flowed streams of ruin and destruction. Vows, fidelity and love gave way to treachery, lust and hate. Mormonism was an unmitigated evil before polygamy and blood atonement became a law of the church.

The priests ruled the ignorant people with superstitious terror. Mormons were troublesome citizens and danger-

ous neighbors, but in Salt Lake they became hostile, treasonable and rebellious. No Gentile could get justice. They were abused, insulted and persecuted. Mormons who apostatized were threatened with death. Brigham Young in a sermon said: "You nasty apostates, get out of Utah. Rather than have apostates flourish here I will unsheath my bowie-knife and conquer or die." Objectionable people were murdered at will by the Danites.

With spiritual marriages, blood atonement, endowment oaths and secret vows, Mormonism became a monster evil that is abhorrent and repulsive to all respectable people.

The Mormon church to-day is not so much a religious society as it is a political organization. Mormons do not claim that they have abandoned polygamy, but have merely suspended its practice. In my association with Mormons in Utah, Idaho, Montana and Wyoming I have never heard one repudiate celestial marriage. I have heard many say: "We would still be practicing it if the State had not prohibited it."

True, President Woodruff had a revelation telling Mormons to suspend the practice. How convenient it is to have revelations! Mrs. Eddy had an inward evidence that God would have her cease giving medical diplomas. This inward witness came after Massachusetts had passed a law against it. President Woodruff had a revelation to suspend polygamy after the United States government said: "Abandon this shameful abomination or go to prison."

MORMONISM OF TO-DAY.

We are often informed that Mormonism of 1850 is not the Mormonism of 1900. The anti-polygamy law, known as the Cullom law, was passed in 1862. All Mormons admit that this law was a dead letter. Mormons defied the law and polygamy reached its highest pinnacle after this law went into effect. Brigham Young had twenty-

six wives that he recognized, perhaps many more. He had fifty-six children—in all a neat little family of eighty-two. Most of these children were illegitimate.

President John Taylor had seven wives, President Woodruff five, President Snow nine; Joseph F. Smith, now (1904) president of the Mormon church, has five wives and forty-two children, three of them less than three years of age. In his evidence before the Senate committee President Smith admitted that he violated the laws of the land.

The Edmunds law was enacted in 1882, the Edmunds-Tucker law in 1887, and in 1889 nearly every apostle, bishop and priest was practicing celestial marriage. When the government brought these outlaws to trial many were convicted. Others fled into Mexico and went into banishment. In 1890, when many of the leaders were under arrest or in banishment, President Woodruff had a revelation from God *suspending* the practice of polygamy.

Utah wanted to come into the Union as a State, and for this purpose Mormons pretended goodness until the State was admitted in 1896. Since then polygamy has been revived. Senator Edmunds says: "The attempted revival of polygamy in Utah should be opposed by all lawful means."

Mormons now declare polygamy no crime. The president of the church, Joseph F. Smith; August Canon, president of Salt Lake Stake; Bishop Roberts and others are living polygamous lives in defiance of the law.

In 1899 in open conference they declared that those who raise children by plural wives are not sinning and that polygamy is not adultery.

George Q. Cannon declares the anti-polygamy law a man-made law and not God's law. The whole tenor of the Mormon church is to return to celestial marriage. The church now admits that there are 800 or 900 persons in Utah living polygamous lives. Others declare the

number to be 3,000. No doubt hundreds are secretly practicing polygamy. All declare it a command of God.

WHAT MORMONS SAY ABOUT POLYGAMY.

The Utah church claims that Joseph Smith gave the law for celestial marriage in 1843 at Nauvoo, Ill. This revelation, they tell us, was a divine message from God. To reject it was to reject God. Those who rejected it would be damned. But a few weeks ago the elders, in convention at Salt Lake, declared the rejection of one revelation equivalent to the rejecting of all. This revelation was proclaimed to the church in 1852 by Brigham Young. Should any wife reject this law and refuse to consent to her husband taking another wife, she endangered her soul to eternal damnation. Many taught that the woman must be married in order to be saved. In 1889, while on oath, Apostle J. H. Smith said: "If any wife refuses to consent to her husband taking another wife she shall be damned. I accept this revelation." The woman to be saved must be united with a husband in a spiritual sense.

Here was a dilemma for the woman. She must succumb to the licentious bishops and priests or be sent to perdition. There was no escape for her. She must accept prostitution or damnation. This teaching has been toned down, until now it is admitted that woman may be saved in single life, but that she can not receive the great exaltation in Heaven that those receive who enter the mysteries of spiritual marriage. If this revelation was from God, then all Mormons who are rejecting it to-day are rebelling against God. If they are secretly practicing polygamy they are rebelling against the laws of the United States.

There is a tendency among many people to recognize the Mormons as Christians. Believing as Christians do, that Joseph Smith was not inspired and that the Book of Mormon is spurious, they can not have fellowship with them for these reasons:

1. Mormons denounce all churches. "The Mormon church is the only true church on earth."—*Doctrine and Covenant.* Joseph Smith said: "All churches are wrong."

2. The Mormon church places the Book of Mormon on an equality with the Bible. "The Book of Mormon and the Bible are revelations from God."—*Mormon Catechism.*

3. They make belief in Joseph Smith essential to salvation.

4. They make loyalty to the Mormon priesthood essential. "He that rejects the priesthood shall be damned." —*Pratt's Works.*

5. Mormons teach that Adam is God. "Adam is our God and Father, and the only God with whom we have to do."—*Brigham Young.*

6. They teach that God and Jesus had many wives. All these doctrines are antagonistic to Christianity. Instead of recognizing the Mormon as a Christian, each individual should denounce this babel of falsehood.

The following articles, "Was Joe Smith a Prophet?" "The Book of Mormon Contradicts the Bible," and "Was Joe Smith a Polygamist?" are prepared by Prof. John T. Bridwell, National Secretary of the Anti-Mormon Society. Prof. Bridwell is the author of a valuable work upon "The Bible Against the Book of Mormon."

WAS JOSEPH SMITH, JR., A PROPHET?

The world has had many prophets. Some of them spoke for God, others did not. But whether true or false, from God or Satan, all prophets agree in their claim to divine authority. It necessarily follows that we cannot grant the claim in any case until it is sustained by proper credentials. Great Britain sends an ambassador to the United States. One may very solemnly assert that he is that ambassador, he may perform many acts usually appertaining to the office, and act in many ways as genuine ambasadors have done, but he cannot be recognized nor can his acts be admitted until he presents his credentials. If it transpires that he cannot, we at once conclude that he is not the man Great Britain sent. We must look for another.

In the first place, let us determine the nature of the office to which Joseph Smith lays claim. The popular notion is that a

prophet is one that predicts. This is the function of the prophetic office that appeals most strongly to the imagination. But the prophet is so much more than a foreteller of events that we must regard the popular notion to be totally inadequate. The prophet, as the very word indicates, was the spokesman for another; his word was no more his own word than it was the word of his hearers. He was God's man and his mouth was God's mouth. He voiced the divine will regarding every phase of human life. No one, from the King on his throne to the humblest peasant, escaped his condemnation for sinful acts, or evaded his solemn warning concerning future conduct. He dealt with the most important problems of statesmanship and was an uncompromising social reformer. On the meaning of the word two passages are classical. *Exodus 7:1* says that Jehovah said to Moses: "See, I have made thee a god to Pharoah, and Aaron, thy brother, shall be thy prophet." In *Exodus 4:16* He says: "And he (Aaron) shall be thy spokesman unto the people: and it shall come to pass that he shall be to thee a mouth, and thou shalt be to him a god." Isaiah may be considered the ideal prophet, the highest type of this most interesting office. In the New Testament we find no indication of change in its nature under the New Covenant. In all dispensations "the prophet became another man and received another heart." (See *I Samuel 10:6* and *9.*)

It is the general opinion that prophetic inspiration closed with the New Testament age, and we are to find in the Bible the fundamental principles of revealed religion. Given these, and the indwelling Spirit as the divine aid to the intellectual and moral man, the Christian is far better equipped than if he were surrounded by a legion of prophets. If this notion were once established beyond doubt, it would be useless for Joseph Smith, or any one else, to claim this most holy office. But there has been no formal announcement of the close of the canon, the cessation of miracles, or the doing away of inspiration. While the New Testament is positive in asserting that there shall be no new gospel, none of its writers has said, "I am writing the last book," or, "I am the last inspired man." Any conclusion we may reach is the result of inference. The human mind is able to draw many and contradictory inferences from the same facts. No matter how clearly the great truths of divine writ appear to exclude modern prophets, like Smith, Dowie or Mrs. White, they cannot overcome the credulity of those who want such prophets. We will, therefore, leave this phase of the argument to others who have fully stated it and examine directly the credentials of Joseph Smith.

Let it be emphasized that Smith's credentials must stand every reasonable test and eventually make good his claim. His reputed call, and the events connected therewith, is contained in many publications of the Mormon churches. In "The Pearl of Great Price," edition of 1902, it appears in the "Extracts from the Writings of Joseph Smith." His first religious experience, at

the age of fifteen, occurred during a remarkable revival at Manchester, N. Y. It seems that while others, including several members of the Smith family, were rushing pell-mell into the various churches, the youthful prophet, with miraculously mature mind, was grappling vigorously with the problem of denominationalism. While "holding himself aloof from all parties," greatly excited by the incessant cry and tumult, and critically observing the use, by the various sects, of reason and sophistry to sustain their positions, he yet attended their meetings and tried earnestly to determine "who of all these parties are right," or, "if all are wrong together." Finally, in answer to prayer, offered in obedience to *James 1:5,* the Father and Son appear to set the matter right. Joseph had been friendly to the Methodist church, which is now destined to lose a very precocious prophet. In answer to his query as to which he should join, he is told that he was to join none of them, "for they are all wrong." He told this vision to the Methodist minister, who became very rude to the young man and treated his communication "not only lightly, but with great contempt." His telling the story "was the cause of a great persecution, which continued to increase." He was "thought a character of sufficient importance to attract the attention of the great ones of the most popular sects of the day, and in a manner to create in them a spirit of the most bitter persecution and reviling." For three years, or until the 21st of September, 1823, he "was suffering severe persecution at the hands of all men." On that evening a messenger, named Moroni, appeared. Joseph describes his appearance at some length, but the important part of the story relates to his message.

"He called me by name, and said unto me that he was a messenger sent from God, and that his name was Moroni; that God had a work for me to do; and that my name should be had for good and evil among all nations, kindreds and tongues, or that it should be both good and spoken of among all people. He said there was a book deposited, written upon golden plates, giving an account of the former inhabitants of the continent and the source from whence they sprang. He also said that the fulness of the everlasting gospel was contained in it, as delivered by the Savior to the ancient inhabitants; also, that there were two stones in silver bows—and these stones, fastened to a breastplate, constituted what is called the Urim and Thummim—deposited with the plates; and the possession and use of these stones were what constituted 'seers' in ancient or former times; and that God had prepared them for the purpose of translating the book." Joseph, after four years of waiting, secured the plates, which he translated by the aid of the Urim and Thummim and gave to the world as "The Book of Mormon." If the story told above can be sustained, Joseph Smith spoke for God and was a prophet. He had full and sufficient authority and it is impossible to be saved and reject his revelations.

There is no direct proof for a syllable of the narrative. It is

true that Joseph's mother, Lucy Smith, devotes some space to it in her history. This avails nothing, however, for she quotes the language of Joseph in every material particular, and is evidently dependent on him for her information. As she ought to furnish first-hand testimony if any one could, it is safe to say that such corroboration is impossible. Another thing that lies with great weight against the truthfulness of Joseph's narrative is its date. Examination discloses that this was "the second day of May, one thousand eight hundred and thirty-eight." The appearance of the Father and the Son was "on the morning of a beautiful, clear day early in the spring of 1820." Moroni first appears in 1823. From the first vision to this publication is eighteen years. It is nearly fifteen years after Moroni's appearance, and nearly eleven years from the date on which Joseph secured the plates. While it may be shown that the story as told by the Mormons of to-day antedates its first publication by Smith in 1838, it is absolutely impossible to connect it with the given dates. To trace it back of "The Writings of Joseph Smith" reveals changes and discrepancies that, in the oft quoted language of the colored preacher, "would spoil any man's theology." The story of the appearance of the Father and Son must be rejected on internal evidence. The language does not reveal the viewpoint of such a boy as Smith. He was fifteen years old, without any education other than the most rudimentary, and lived in an isolated, sparsely settled community. He knows too much about "different religious parties," "conversions," "a strife of words and a contest of opinions," "using all the power of reason or sophistry to prove their errors," "zealous in endeavoring to establish their own tenets and disprove all others," and "the extreme difficulties caused by the contestsof these parties of religionists." An extraordinary fifteen-year-old boy with a religious training and theological bias might with some effort understand what was going on, but all this happened to an untutored lad who "had never prayed vocally" until he had been hurled bodily into this seething maelstrom of sectarian contention. Opposed to the difficulties we face when assuming the narrative to be true, is the naturalness of another explanation. At some time subsequent to the vision Smith met Sidney Rigdon. Rigdon came from a section which had been set on fire by the fight of the Campbells against sectarianism. Their work was begun in 1809, when Thomas Campbell published his "Declaration and Address" at Washington, Pa. Smith came to the Western Reserve in time to give the questions then uppermost years of study before he told about his great religious experience. If he tells the truth, the greatest miracle in all the latter-day work is the fifteen-year-old theologian. If he wrote into his boyhood tale the experience of his riper years, he is merely a successful charlatan. It is also worthy of observation that the message delivered on this occasion was scarce worthy of so august messengers. It had nothing to do with any one but Joseph. They came solely to tell him not to join any church!

For hundreds of years God had refused light until Joseph wanted it. Others of the great "multitudes" who were affected by the excitement were just as worthy, and were undoubtedly seeking just as earnestly. If modern revival teaching prevailed, hundreds were seeking in the self-same way and basing their hope on the self-same promise of wisdom. Yet not even the least of the angels gives them light, while God Himself instructs Joseph. Why did He not send some messenger to warn them of the danger of joining church? But this is not all. Before the Father and Son appeared the devil himself seems to have made a notable exception in favor of our "seer." He may have treated others to strong and pungent odors from the awful pit. In horrid nightmares and dismal dreams he shook trembling sinners over blue-blazing brimstone till hope was well nigh gone. But Joseph, in the full possession of all his faculties, "was immediately seized upon by some power which entirely overcame me, and had such an astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction." Fortunate favorite of two masters! Alternately wooed by both God and Satan, is it any wonder that he should sometimes so waver in his allegiance, that poor old David Whitmer declared that he belonged to the very weakest class of prophets, and sly Brigham Young, speaking of his character, declared that he "embraced no man in his religion?"

But Joseph tells us about a "great persecution," which was all on account of his vision. Yet some of the sects in those days demanded just such stories as an evidence of conversion. This persecution involved the "great ones of the most popular sects," "men of high standing." "This was common among all sects—all united to persecute me." The churches that a few days before were in a "scene of great confusion and bad feeling," hopelessly separated, have at last found common ground. Here come belligerent evangelists, quarrelsome editors, and disputing doctors, "the great ones of the most popular sects," to make common cause against a fifteen-year-old boy, living in a log cabin in a frontier village, a "barefooted boy, whose uncombed hair sticks in tangled shocks through his crownless hat," an ignorant boy, "who can read but little and write not at all." Can any one be so credulous as to believe a syllable of this story? To think that his neighbors gave him anything more than a smile of amused unbelief is to do violence to our own intelligence. He is indeed a prophet of prodigies, to make every one act just as do the characters in the "Arabian Nights!" The strangest thing of it all is that no trace of his remarkable persecution ever trickled down to us from a Gentile source. Not a case in history parallels it for successfully covering up what "the great ones of the most popular sects" have done. Should not the evidence be available to prove this marvelous rodomontrade?

The conclusion that there is not a word of truth in the entire

story is strengthened by its exaggerated language. Smith finds "great multitudes" in a sparsely settled portion of Western New York in 1830. There are many expressions totally out of harmony with the known circumstances of the case. The word "persecution" is so used. One would imagine from the repetitions and superlatives that the affair rivalled the cruelties of Nero and Domitian, yet no one was hurt. Tacitus says of the Neronian persecution, "They (Christians) were made the subjects of sport, for they were covered with the hides of wild beasts and worred to death by dogs, or nailed to the cross, or set fire to, or when day declined were burned to serve for nocturnal torches." But this is commonplace beside the "great persecution," when the "public mind was excited" against a freckled-face boy in Western New York in 1820.

If Joseph did not tell the truth about this vision, he did not speak for God and was not a prophet.

Turning now to the story of his call, which is closely connected with the foregoing, there are several points that will repay examination. The limited space allowed for this article will forbid more than a passing notice of a number of them. We will place those to which we have allotted the briefest treatment first.

(1) The book written on the golden plates gives an account of the former inhabitants of this country and the source from whence they sprang. The Book of Mormon makes the ancient inhabitants Israelites, who settled in this country 600 B. C. Some time after coming they divided into two nations, the Nephites or civilized portion, who were the builders of the important ruins in America and the authors of its civilization, and the Lamanites, or Indians, savage Israelites, who finally exterminated their civilized brethren about 400 A. D. Against this view is arrayed every prominent archæologist of modern times. Bancroft, Baldwin, Short, de Nadaillac, Foster, Thomas, Brinton and many others may be named, as well as such historians as Fiske and Winzor. Not one modern authority among a host of writers is on the side of the Book of Mormon. The Indians are not Israelites.

(2) "He also said that the fulness of the everlasting gospel was contained in it." The Book of Mormon adds nothing of any value to the religious knowledge of the world. There are many Bible topics which it does not touch at all. This point has been treated by Lamb, Braden and others. See also Chapter ——.

(3) "Joseph Smith's name should be both good and evil spoken of among all people." Joseph had already secured the partial fulfillment of the prediction when it was uttered in 1838. He was already known through the Missouri troubles in nearly every nook and corner of the United States, and his missionaries were working in foreign lands.

There are two points, however, of the utmost importance to the story, and it is proposed to subject these to a thorough examination. Joseph Smith says an angel, Moroni, appeared to

him. If he did, Joseph received a call from some one. If he did not, Joseph was romancing and is not a prophet. Moroni was the last Nephite prophet of the Book of Mormon. He lived about 400 A. D. and hid the book in the earth conveniently near the Smith cabin in New York. It was certainly proper for him to come and tell Joseph about it. Yet we will show that Moroni never did so. This is an important point. That it is well taken will appear, however, from an examination of the available material. The story underwent many changes before it assumed the form published in 1838. It is sometimes fortunate that we can find the tool-marks of the men who have "made" his story.

The Smith family lived in Manchester, N. Y. All agree that they were very poor. Their neighbors very generally agree that they were not the best family in the village. Joseph Smith himself settles the question as to whether they were money-diggers. He says that in October, 1825, he worked for an old gentleman named Josiah Stoal, digging for a silver mine. He continued for a month. "Hence arose the very prevalent story of my being a money-digger." Lucy Smith says that Stoal had heard that Joseph possessed certain keys, and came for Joseph on that account. As Stoal lived in Pennsylvania, quite a distance from Manchester, Joseph had something of a reputation even as early as 1825, while yet in his twentieth year. When he was in Pennsylvania, digging for the mine, he made the acquaintance of the Hales and Lewises. In a letter dated Amboy, Lee County, Ill., April 23, 1879, Hill and Joseph Lewis, near relatives of Emma Hale Smith, the prophet's wife, tell us that even then the prophet was known as peeper Joe Smith. They state that "he said that by a dream he was informed that at such a place in a certain hill, in an iron box, were some gold plates with curious engravings, which he might get and translate and write a book; that the plates were to be kept from every human being for a certain time, some two or three years; that he went to the place and dug till he came to the stone that covered the box, when he was knocked down; that he again attempted to move the stone and was again knocked down. The attempt was made the third time, and the third time he was knocked down. Then he exclaimed, 'Why can't I git it?' or words to that effect, and then he saw a man standing over the spot, who, to him, appeared like a Spaniard (Moroni was a Nephite.—B.), having a long beard down over his breast to about here (Smith putting his hand to the pit of his stomach), with his (the ghost's) throat cut from ear to ear, and the blood streaming down, who told him that he could not get it alone; that another person whom he (Smith) would know at first sight must come with him, and then he would get it; and when he saw Emma Hale he knew that she was the person, and that after they were married she went with him to near the place and stood with her back toward him while he dug after the box, which he rolled up in his frock, and she helped to carry it home; that in the same box were the spectacles; the

bows were of gold and the eyes were of stone, and by looking through these spectacles all the characters on the plates were translated into English. In all this narrative there was not one word about visions of God, or of angels, or heavenly revelations; all his information was by that dream and by that bleeding ghost." It is evident that Moroni, the Nephite angel, is not yet above the prophet's horizon of consciousness. Another remarkable thing is that the Father and Son, who visited the prophet in 1820, when he was fifteen years old, are neither of them mentioned. The Messrs. Lewis inform us that he had so far forgotten their wholesome advice concerning the wicked denominations as to join the Methodist church, of which he remained a member for three days. They compelled him to withdraw his name on account of his reputation at the end of that time. One cannot help thinking of the way the "Lord" talks to Joseph in one of his revelations: "And behold how oft ye have transgressed the commandments and the laws of God." It was natural for Joseph to do that—at least, David Whitmer thought so. The strangest thing is that Joseph joined the Methodist church in 1828, when he had the plates in his possession that were to make him the prophet and founder of a new church.

About this time the bleeding ghost completes a metamorphosis. This happened in the Smith cabin while Joseph was yet in Pennsylvania. Abigail Harris says that "in the early part of the winter of 1828 (December.—B.), Joseph and Lucy Smith, the prophet's parents, told me that the report that young Joseph had found golden plates was true, and that he was in Harmony, Pa., translating them; that such plates were in existence, and that young Joseph was to obtain them was revealed to him by the spirit of one of the saints who was on this continent previous to its discovery by Columbus. Old Mrs. Smith observed that she thought he must be a Quaker, as he was dressed very plain." This prompts us to ask, "Why didn't the Lord let Joseph join the Quakers in 1820?" The spirit of this pre-Columbian must have joined them long after the extinction of the Nephite Christians, for the sect is of too recent origin for him to have joined them in ancient America. This change to a pre-Columbian angel had taken place in December, 1828. When in February, 1828, Martin Harris took the transcript of the Book of Mormon "characters" to Professor Charles Anthon he said nothing at all about the angel. *After this visit* Joseph Smith told Henry Harris that he "had a revelation from God that they (the gold plates) were hid in a certain hill, and he looked in his stone and saw the place of deposit; that an angel appeared and told him he could not get the plates until he was married." Joseph then told him of the visit of Martin Harris to Dr. Anthon. Therefore the bleeding Spaniard of 1825 to 1828 became a pre-Columbian angel of the Quaker faith between February and December, 1828. Just when he was christened Moroni it is impossible to tell. It certainly was not in December, 1828, for it is not conceivable

that Lucy Smith could have refrained from telling Abigail Harris if she had known the Quaker's name. If a revelation contained in Book of Doctrine and Covenants (Josephite, 26; Brighamite, 27) were trustworthy, the date could be fixed as early as September, 1830. Even this would be several months subsequent to the publication of the Book of Mormon. But this revelation has been much altered since its first publication in the Book of Commandments, 1833. In this book it contains but seven verses, and the last two read: "Behold, this is wisdom in me, wherefore marvel not; for the hour cometh that I will drink of the fruit of the vine with you, on the earth, *and with all those whom my Father hath given me out of the world.* Wherefore, lift up your hearts and rejoice, and gird your loins and be faithful until I come:—even so, Amen." The Brighamite version contains eighteen verses. It is identical with the original to the italicized portion, which reads: "And with Moroni, whom I have sent unto you to reveal the Book of Mormon, containing the fulness of my everlasting gospel, to whom I have committed the record of the stick of Ephraim." The evident inference is that Moroni had not appeared on the scene even as late as 1833. This was ten years after Joseph said he came. So far as the records can be depended on to settle the question, he made his formal debut in 1835, when the first edition of the Book of Doctrine and Covenants was published. Joseph certainly did not speak for God when he made this little slip about Moroni.

Another feature of great importance in the story of Smith's call is the Urim and Thummim. This instrument served a double purpose. In ancient times to possess and use it made one a "seer." By implication the same thing holds good to-day. The difference between Joseph Smith and John Alexander Dowie is all in the Urim and Thummim. It also translated the Book of Mormon; at least, it should have translated it, for God prepared it for that purpose. We are now ready for another weak point in the story. Moroni (who was not there, as we have shown above) said not a word about the instrument. This is one of Joseph's mistakes. In 1825-8 the Messrs. Lewis mention a pair of spectacles. The description is peculiar. "The bows were of gold and the eyes were of stone, and by looking through these spectacles all the characters on the plates were translated into English." Martin Harris told Dr. Anthon that the translation of the book was accomplished by spectacles. We are able to find other early witnesses to prove that there were spectacles, but none of them ever heard of the Urim and Thummim. Here the story told by Smith in 1838 is different from the testimony. To understand the development of this wonderful instrument let us go back to the prophet's boyhood. His father says that he became acquainted with the peeping business in his fourteenth year. He "happened to be where a man was looking into a dark stone and telling people where to dig for money and other things. Joseph requested the privilege of looking into the stone, which

he did by putting his face into the hat where the stone was. It proved not to be the right stone for him; but he could see some things, and among them he saw a stone, and where it was, in which he could see whatever he wished to see." "After this Joseph spent about two years looking into this stone, telling fortunes, where to find lost things, and where to dig for money and other hidden treasures." In this connection we must not forget Joseph's keys, "by which he could discern things invisible to the naked eye," which Mother Smith said caused Josiah Stoal to come all the way from Pennsylvania to get Joseph to dig a silver mine. He had been a "gazer" or "peeper" for some time before his marriage to Emma Hale. It was this fact that cut honest Isaac Hale to the heart and caused him to oppose the union with all the energy of his proud nature. Mormons, however, indignantly deny that he was ever a "peeper." His own admission, taken with the statements of his parents, makes the denial look very much like a desperate bluff. According to one of the witnesses, the golden plates were first discovered by means of a peep-stone, perhaps the one he got from Chase. From the first it clings to the prophet with awful tenacity. He was able to get rid of the Spanish ghost, which we have traced through two or three changes to the angel Moroni. The "spectacles" first contested the field with the stone, but they were unable to replace it. They appear in 1825, again in 1828, and are called by the classic name of Urim and Thummim in the record of 1838; but the peep-stone, his *alter ego,* keeps him company to the last. In spite of God's thoughtfulness in providing the spectacles, under a high-sounding name, for the purpose of translating the book, in spite of Joseph's assertion that the Urim and Thummim did the work, the stone appears to claim the lion's share of the honor. He had duped his followers so well with it that he might add to the story, but he could not subtract from it. Let us place side by side some of the testimony.

"There were two stones in silver bows, and these stones, fastened to a breast-plate, constituted the Urim and Thummim—deposited with the plates; and the possession and the use of these stones were what constituted 'seers' in ancient or former times; and that God had prepared them for the purpose of translating the book." This is from Joseph. He obtained the instrument September 23, 1827. Later he says, "I copied a considerable number of them (the engravings), and by means of Urim and Thummim I translated some of them," etc. In 1838 he mentions no other means of translating. Orson Pratt's works, Page 222, says, "Mr. Smith, through the aid of the Urim and Thummim, and by the gift and power of God, translated his record into English." Parley Pratt, "Voice of Warning," testifies to the same thing. Now for another story.

Mrs. Emma Smith, the wife of the prophet, says: "In writing for your father I frequently wrote day after day, often sitting at the table close by him, he sitting with his face buried in his

hat, with *the stone* in it, and dictating hour after hour, with nothing between us." There is only a stone in Joseph's hat! No spectacles and no Urim and Thummim consisting of two crystal stones in silver bows. Martin Harris, Joseph's first scribe, says that the prophet possessed a "seer stone," "by which he was enabled to translate as well as from the Urim and Thummim, and that for convenience he used the seer stone." Martin told this after Joseph's attempted modification of the story in 1838, for even he saw the futility of trying to get rid of the stone. He contradicts the prophet, Moroni, the two Pratts and others when he says the seer stone, which is certainly not the Urim and Thummm, did the work! David Whitmer, one of the witnesses to the Book of Mormon, in "An Address to All Believers," says: "I will now give you a description of the manner in which the Book of Mormon was translated. Joseph would put the seer stone into a hat, and his face in the hat, drawing it closely around his face to exclude the light, and in the darkness the celestial light would shine." This is very much like the "peeping" performances described by some of Smith's New York neighbors. The same may be said of the statement of Emma Smith. Even the *modus operandi* of the old faking occupation is preserved in these accredited Mormon witnesses, not only to confute the later stories of the prophet, but to establish beyond a doubt the credibility of the early testimony against him. But with the evident intention of making this witches' broth of contradictions complete, David Whitmer said, through the columns of the *Deseret News,* that "the tablets or plates were translated by Smith, who used a small *oval or kidney-shaped stone,* called Urim and Thummim, that seemed endowed with the marvelous power of converting the characters on the plates, when used by Smith, into English, who would then dictate to Cowdery what to write." As this description of the Urim and Thummim does not agree with the one given by the mythical Moroni, the *News* rushes to the front with a correction of Mr. Whitmer (who was a witness, the *News* was not!) as follows: "The next error is that the seer stone which Joseph Smith used in the translation was called Urim and Thummim. The instrument thus designated was composed of two crystal stones set in the two rims of the bow." But Whitmer's story of how Joseph got Urim and Thummim No. 2 is of interest, as it shows that he was able to invent quite as good a one as was Joseph. As it is one of the constituents of the broth, we may neglect our observations on the first appearance of the name Urim and Thummim long enough to tell it. Smith, during the translation, offended the angel, who took from him both the plates and the Urim and Thummim. Smith repented (he was good at both sinning and repenting) and was forgiven. "The plates, however, were not returned, but instead, Smith was given by the angel a Urim and Thummim of another pattern, it being shaped in oval or kidney form. This worked just as satisfactory as the old method, but at no time thereafter was the

back-sliding Joseph intrusted with the precious plates." This certainly should squelch both Moroni and the *News*. But if it does not, Mother Lucy Smith, whose book Brigham Young suppressed, certainly does. She says: "I took the article of which he spoke (the Urim and Thummim) into my hands, and, upon examination, found that it consisted of two smooth three-cornered diamonds set in glass, and the glasses were set in silver bows, which were connected with each other in much the same way as old-fashioned spectacles." The same instinct that prompts the average daughter of Eve to embroider a bodice led Mother Smith to put on a few extra touches to adorn the Urim and Thummim! Yet how wonderfully it has multiplied the inspiration of the prophet! Three Urim and Thummim and a seer stone! No wonder the Book of Doctrine and Covenants says he "has done more (save Jesus only) for the salvation of men in this world than any other man that ever lived in it." Given one more Urim and Thummim and Jesus would be a poor second. Here let us repel a base libel with which the saintly Whitmer assails the prophetic standing of the Latter-Day translator. He says that Joseph never again possessed the Urim and Thummim and plates. Joseph says he did; so does Lucy Smith. She adorns the story of their return by placing them in a red morocco trunk on Emma's bureau. Joseph is glad to get the same old-fashioned spectacles he had at first instead of Whitmer's new stone, and he is not at all exacting about the color and finish of the case.

But to return to the first appearance of the name. Joseph's revelations again furnish light. In the Book of Doctrine and Covenants (Josephite, Sec. 3; Brighamite, Sec. 10) is the following: "Now, behold, I say unto you, that because you delivered up those writings, which you had power given you to translate, *by the means of the Urim and Thummim*, into the hands of a wicked man, you have lost them," etc. This revelation in the Book of Commandments, Sec. 9 reads: "Now, behold, I say unto you, that because you delivered up so many writings, which you had power to translate, into the hands of a wicked man, you have lost them," etc. We ask, Why did Joseph find it necessary to revise the word of the Lord by inserting the words, "by the means of the Urim and Thummim?" The answer is that he wished the revised revelations to sustain his revised story. Some time prior to 1835 the Urim and Thummim fraud was born. But another revelation is at hand. Doctrine and Covenants (Josephite, 15; Brighamite, 17) reads: "Behold, I say unto you, that you must rely on my word, which if you do, with full purpose of heart, you shall have a view of the plates, and also of the breastplate, the sword of Laban, the Urim and Thummim, which was given to the brother of Jared on the mount," etc. This revelation does not appear in the Book of Commandments. While it is dated June, 1829, and the Book of Commandments appeared in 1833, the revelation was first published in 1835. Dr. Wyl says

that the name Urim and Thummim was first used by W. W. Phelps about the time of the publication of the Book of Commandments. This is ten years after Moroni's visit. In the interim the work of translating is done by seer stones and stone spectacles! What a blessed thing it is that the more dignified instrument came soon enough to get into the second edition of the revelations, at the same time belated Moroni makes his advent! But if Moroni and the Urim and Thummim are frauds, what of the call of Joseph Smith? Another significant fact is that both Moroni and the spectacles are in the Book of Mormon. If they were familiar to the prophet and his colaborers prior to January, 1830, as they must have been, how is it that no one knew till 1833, or thereabouts, that it was Moroni who revealed the book to Joseph, and that the spectacles were Urim and Thummim? The Book of Mormon calls them "interpreters," and Moroni knew them by no other name. How came he to call them "Urim and Thummim?" But what is the sense in trying to understand this tangled mass of contradictions, when Joseph was able to do just as well with the old peep-stone of his money-digging days as he could with even the Urim and Thummim described by his mother, which beat all the others by being composed of three-cornered diamonds set in glass? He would have been a prophet even if compelled to translate with the measliest pebble in New York, and would have duped his satellites with a story to prove it.

But David Whitmer, one of the three witnesses to the Book of Mormon, in the Address before quoted, throws great light on his prophetic powers, and incidentally on the intrinsic worth of seer stones, Urim and Thummim and all such machinery in the following narrative. When the Book of Mormon was in the hands of the printer Martin Harris was slow in selling his farm to pay him. Brother Hyrum (Smith) was vexed and wanted to sell the Canadian copyright in Toronto. He persuaded Joseph to inquire of the Lord about it. "He had not yet given up the stone. Joseph looked into the hat in which he had placed the stone and received a revelation that some of the brethren should go to Toronto, Canada, and that they would sell the copyright of the Book of Mormon. Hiram Page and Oliver Cowdery went to Toronto on this mission, but they failed entirely to sell the copyright, returning without any money. Joseph was at my father's house when they returned. I was there also and am an eye-witness of these facts. * * * Well, we were all in a great trouble, and we asked Joseph how it was that he had received a revelation from the Lord for some brethren to go to Toronto to sell the copyright and the brethren had utterly failed in their undertaking. Joseph did not know how it was, so he inquired of the Lord about it, and, behold, the following revelation came through the stone: 'Some revelations are of God; some revelations are of man, and some revelations are of the devil.'" What a foxy seer!—stone. Whitmer very sagely remarks: "So we

see that the revelation to go to Toronto and sell the copyright was not of God, but was of the devil, or the heart of man." One would have to be blinder than an earthworm, or even an orthodox Mormon, not to see that. But with the mask pulled off all this heaven-dishonoring mummery, is that all we are to see? The believing David informs us that this was the same stone through which the Book of Mormon was translated—the great stone of Joseph's seership. He continues: "I will say here that I could tell you other false revelations that came through Joseph as a mouthpiece (not through the stone), but this will suffice." Well, it will suffice for most people. He tells us that "in Kirtland, Ohio, in 1831, Rigdon would expound the Old Testament scriptures of the Bible and the Book of Mormon (in his way) to Joseph, concerning the priesthood, high priests, etc., and would persuade Joseph to inquire of the Lord about this doctrine and that doctrine, and, of course, a revelation would always come just as they desired it." "Brother Joseph would listen to the persuasions of men and inquire of the Lord concerning different things, and the revelations would come just as they desired and thought in their hearts." Brother Joseph was certainly a very handy prophet. No one need ever go astray in religion if he can have a prophet at hand to head him off at every turn with a revelation declaring whatever he wants to believe and do to be exactly right. Mormons contend that Whitmer was honest and intelligent. If they are right, Smith did not speak for God.

In regard to the prophet's character our witness again testifies: "From this you will see that Brother Joseph belonged to the weakest class—the class that were very liable to fall." He then quotes at length a revelation containing, "How oft have you transgressed the commandments and the laws of God, and have gone on in the persuasions of men," and, "thou hast suffered the counsel of thy Director to be trampled on from the beginning." This was while the Book was being translated, when, in Whitmer's opinion, Joseph should have possessed the greatest sanctity. Transported by the thought of the prophet's delinquencies, he exclaims: "Now, if he was so weak at that time, is it any wonder that he erred in 1830, and after that time? Of course not! Ah, brethren, great are the mysteries of God!" Yes, great indeed; but what mysteries? Had God intended to do something so mysterious as to paralyze every faculty of the human mind, the way to do it was to use Joseph Smith for his prophet. When David charged his Maker with an unimaginable offense, he covered his inability to maintain the charge by expatiating on "the mysteries of God." The man who had "suffered the counsel of his Director to be trampled under foot from the beginning." His inspired spokesman! No wonder Mormonism is spending some of its best efforts in deciding "which of his revelations are of God, which are of man, and which are of the devil." But to increase our faith in this weakest of prophets, let us try another "mystery." We have seen how the second edition of Smith's

revelations opened the door for Moroni, bearing in his angelic hands the wonderful Urim and Thummim. There were many other changes. We are frequently informed that this was to correct a few typographical errors. Whitmer assails the alterations with an unsparing hand. He shows clearly that the intention was to introduce new doctrines. Joseph had given these revelations to the world as the word of God. If they were the word of God before their mutilation, what are they now? If Joseph thus trifled with the Spirit's message given through him, how much confidence can we have in anything he said? His revelations were first bogus and then doctored—a double imposition on credulity and superstition.

One of the frequently reiterated claims of the Mormons is that Joseph's predictions came true. Some of them have been frequently examined. The one relating to the civil war is most prominent. A single sentence, however, spoils it all. "The days will come that wars will be poured out upon the nations, beginning at that place (South Carolina), for, behold, the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain, as it is called, and they shall call upon other nations, in order to defend themselves against other nations; and thus war shall be poured out upon all nations." With his quite natural tendency for big things, Joseph began too many wars in South Carolina. One would have made him a prophet; to pour them out upon all nations, involving Great Britain and others, makes him the same juggler who revised his previous revelations to make a new role for Moroni, and to open the door for the high-sounding Urim and Thummim. It is useless and silly to bring in Great Britain and other nations "diplomatically," as does W. W. Blair in the Josephite edition of the "Voice of Warning." When the other nations get into the prophesy, Joseph hears the roar and rumble of big guns; "war shall be poured out upon all nations." The rebellion was settled without any outside interference in favor of either side. The Book of Mormon contains many of his predictions. In *II Nephi 3:14-15,* Joseph, the Hebrew, is represented as saying: "Behold, that seer (Joseph Smith) will the Lord bless, and they that seek to destroy him shall be confounded; for this promise of which I have obtained of the Lord, of the fruit of my loins shall be fulfilled. Behold, I am sure of the fulfilling of this promise, and his name shall be called after me; and it shall be after the name of his father." While this prediction is attributed to Joseph of the Old Testament, it was never heard of before the Joseph whose "name was after the name of his father" published it in 1830. But this is not the most serious objection. It is a notorious fact that those who sought to destroy the prophet succeeded but too well. The "seer" and his brother were murdered by a mob in Carthage jail in 1844. The prediction was not so "sure," after all. In *III Nephi 21:10* Jesus, who visited the Nephites on this continent,

said of Joseph Smith: "But, behold, the life of my servant shall be in my hand; therefore, they shall not hurt him, although he shall be marred because of them." He certainly was badly marred by the bullets at Carthage, but, as he was "not hurt," we are compelled to ask why the Mormons make such a protest against his assassination. Jesus further says: "Yet I will heal him, for I will show unto them that my wisdom is greater than the cunning of the devil." The obvious conclusions are that Joseph, the Hebrew, and Jesus had nothing to do with these predictions; that, as they were first found in a writing coming from Joseph Smith's pen, he was the real author; and, as they failed to come true, that he was a false prophet. In the same connection with the first prediction (*II Nephi 3:11*) Joseph, the patriarch, says, "and unto him (Smith) will I give power to bring forth my word unto the seed of thy loins; and not the bringing forth of my word only, saith the Lord, but to the convincing of them of my word which shall have already gone forth among them." Smith "brought forth" the Book of Mormon. The prediction says that this is not all his work. The "seed of thy loins" are the American Indians. "My word, which shall have already gone forth among them," is the Bible. Joseph with his new book was to convince the Indians that the Bible is true. Between him and the fulfillment of the prediction looms the ghastly spectacle of Carthage jail, for he died without making the least impression on the "seed of Joseph." Smith again had the honor of publishing this prediction for the first time. Perhaps the most painful failure the prophet ever made was the series of predictions and promises relating to Zion. The Book of Mormon predicts the building of a New Jerusalem on this continent. When Smith thought the time ripe he prepared to build it. In March, 1831, he reveals the word of the Lord as follows: "Gather up your riches that ye may purchase an inheritance which shall hereafter be appointed to you, and it shall be called the New Jerusalem, a land of peace, a city of refuge, a place of safety for the saints of the Most High God; and the glory of the Lord shall be there, and the terror of the Lord shall be there, insomuch that the wicked shall not come into it; and it shall be called Zion. And it shall come to pass that every man who will not take up his sword against his neighbor must needs flee to Zion for safety. And there shall be gathered out of it of every nation under heaven; and it shall be the only people that shall not be at war one with another. And it shall be said among the wicked, let us not go up to battle against Zion, for the inhabitants of Zion are terrible, wherefore we cannot stand." *Doc. and Cov. 45:66-70* (Brighamite).

In July of the same year Zion was located with Independence, Mo., for "the center place." A number of church officials were "planted" here, a temple site designated by revelation, and provision made for the purchase of lands "for the good of the saints." Mormon settlers came in rapidly. Their Missouri neigh-

bors disliked them for reasons religious, social, and political, and the land of "peace" and "city of refuge" became so unsafe for the "saints of the Most High God" that it was absolutely untenable. Those "inhabitants of Zion" who were to be so "terrible" that their enemies could not stand against them were driven from "the land of their inheritance" in a struggle as deplorable as any recorded in history. The poor victims of deception and fanaticism suffered untold hardship as well as the utter failure of their hopes. Smith was as prompt with a revelation to fit the case as he had been when the Canada mission failed. He did not dare say, "Some revelations are of God; some revelations are of man, and some revelations are of the devil," but he had one equally as good. He announced: "I (God) have sworn, and the decree hath gone forth in a former commandment which I have given unto you, that I would let fall the sword of mine indignation in behalf of my people; and even as I have said it shall come to pass." * * * "Zion shall not be moved out of her place, notwithstanding her children are scattered; they that remain and are pure in heart shall return and come to their inheritances, they and their children, with songs of everlasting joy to build up the waste places of Zion." *Doc. and Cov. 101:10, 17-18* (Brighamite). But this never came to pass. The same revelation tells us that "the Lord of the vineyard (Zion) said to one of his servants, Go and gather the residue of my servants, and take all the strength of mine house, which are my warriors, my young men, and those that are of middle age," etc. *verse 55.* These were to get straightway to my land, break down the walls of mine enemies, avenge me of mine enemies, etc. So certain is this result that "honorable men" were to be appointed to purchase lands. In Sec. 103:11 Joseph says, "But verily I say unto you, I have decreed that your brethren which have been scattered shall return to the land of their inheritance and build up the waste places of Zion." This was seventy years ago on February 24th, 1904. *It is high time that the brethren who were scattered were getting back.* In verse 16, after having said that the redemption of Zion must come with power he says, "Therefore I will raise up unto my people a man, who shall lead them like Moses led the children of Israel." This great deliverer was Joseph Smith. He proceeded to raise his army and marched to Missouri. When he got there he valiantly disbanded it, after giving them a revelation saying that God had brought them to Missouri *to try their faith.* Thus this valiant general "marched up the hill and down again." It is quite a poor compliment to Moses to imitate that there was any similarity between the deliverance of the Hebrews, one of the most stupendous achievements of the ages, and this silly fiasco. Notwithstanding every man of his great army of invasion is dead, and the babe in arms when Joseph was murdered is now an old man, Zion is still in the hands of "the enemy." Jackson county now has a population of 200,000 to be dispossessed. There are near 4,000,000 in Missouri, all of whom, with

the exception of an inconderable handful, are Gentiles. So completely have the flying years plucked the prophetic laurels from Joseph's brow! We have stood with the prophet in the presence of the Father and Son and have found that the vision was composed of the tangled web of fancy; we have seen the story of the prophetic call developed by his creative genius from rude beginnings that promised little of the after-glory that made him a rival of Mohammed and won for him a martyr's crown and name; we have entered the inner circle and heard from the lips of one whom Emma Smith believed to her dying day to be "an honest and truthful man" secrets of the Urim and Thummim to enlighten the most abstruse; and finally we have seen the predictions with which he stirred the enthusiasm of his followers tried by the lapse of time and their failure demonstrated. All leads to but one conclusion. Joseph Smith, ignorant and uneducated, was one of the shrewdest imposters that ever practiced on the credulity of man. "Great are the mysteries of God" cries the devout Whitmer, after reciting experiences that should have opened the eyes of one born blind. "Great are the mysteries of God" echoes through all the churches of Mormondom as the "saints" contemplate the mass of crudities, contradictions, and impossibilities that constitutes their faith. Nothing equal to it can be found in all the history of the race. Three hundred thousand people believe in him as heaven-sent and God-inspired!

WAS JOSEPH SMITH A POLYGAMIST?

One of the most important questions connected with Mormonism concerns the origin of American polygamy. Was it from Joseph Smith, from John C. Bennett, or from Brigham Young? From the Mormon churches comes a babel of conflicting answers, which has found recent expression in our leading magazines and newspapers.

Joseph Smith, the son of the prophet and president of the Reorganized church, is the foremost advocate of the theory of his father's innocence. He has contributed recent articles to the *Arena* and *North American Review*. These have called forth replies from President Joseph F. Smith, of the Utah church, and the writer. Joseph F. Smith insists that his uncle was a polygamist and practiced it by divine authority.

It might appear that the question is of interest to the Mormon sects alone, but a nearer view will at once reveal its true significance. The Reorganized church is attempting to clear the memory of Joseph Smith of this reproach as an important step in its evangelistic program. Just how the effort began will appear later. Wiser than the Hedrickites, who repudiate the confessed deeds of the prophet as without divine warrant, they see that the self-respecting people of America will never flee to their rock of shelter while they believe Joseph Smith to have been a polygamist. The contention is new to the great mass of the religious

world. For many years the prophet's connection with the revelation of July 12, 1843, has been so unquestioned that it is a matter of surprise to hear it vociferously denied. The intent of this chapter is to show that there is no good reason for abandoning the long-accepted view.

That neither the Utah church nor the Reorganization lack witnesses is certainly a notable feature of the conflict. So much contradictory testimony, *from men and women who should know,* seems very confusing to the novice. The question is one of such apparent simplicity that he naturally looks for a decided preponderance. That men and women in close touch with the prophet, his daily companions, vitally disagree is in complete accord with what have been believed to be the facts from the earliest date by all other than Mormon historians.

Joseph Smith, the "seer," was a practical polygamist both at Kirtland, O., and in Missouri; *i. e.,* as opportunity offered he enjoyed what were afterwards called the "blessings of Abraham, Isaac and Jacob." A few shared his confidence and partook with him of these blessings. Thus, by gathering about him a chosen circle of choice spirits, he prepared the way for the "revelation" of July 12, 1843. At Nauvoo he continued a policy which had become characteristic, even after the "revelation" had come. On subjects of high spiritual import, like the number of his *liaisons,* the godless Gentile had no right to know the truth, and the "weak brother" among the saints was "unable to receive it." Double-dealing, while surrounded by indignant and outraged neighbors, and in a church but partly prepared for a reign of lust, was an absolute necessity. Not till Young and the Twelve had safely conducted Zion to far-away Utah was the truth avowed. Thus it happened that some of his associates knew Smith to be a polygamist; others thought he was not.

The Utah Mormons must admit that the early church pursued this policy or abandon the fight to the Reorganization. Joseph gave the revelation and denounced John C. Bennett's secret-wife system. Hyrum Smith denounced an elder for teaching polygamy and married his sister-in-law. The Ladies' Aid Society of Nauvoo signed a letter declaring Bennett's disclosures to be "of his own make," when several of them, on the testimony of Mrs. Sarah M. Pratt, wife of one of the twelve apostles, were already the "spiritual" wives and willing mistresses of the prophet. John Taylor denied polygamy in France in 1850 in a public debate, although ten women in Salt Lake City were anxiously listening for the click of the front gate and the sound of his advancing footsteps coming up the walk. They denied till denial was useless, when, in 1852, Brigham Young produced the revelation and virtually confessed that the church had been deceiving the world for all these years.

Here it may be well to notice one of the points made by President Smith, of the Reorganization, in the *North American Review.* He says that the laws of New York, under which the

church was organized, "forbade bigamy, or polygamy, and made provision for the punishment of any infraction of monogamic institutions." "The church flourished in New York, Ohio, Missouri and Illinois for fourteen years, during which Joseph and Hyrum Smith were connected with it, always under the legal enactments which recognized monogamy as the American ideal of the domestic relation." This argues nothing, but evades the question at issue. Polygamy was and is a crime in every State and Territory of the American Union.

The issue raised by the opponents of Mormonism is, "Was Joseph Smith guilty of crime?" Their ground of opposition to the entire system is that in its origins that system was wrong and immoral. It was to be expected that Smith would profess to keep the law. So would his confederates. Of what value is his plea of "not guilty?" Is it worth any more than John Taylor's, publicly entered before a large audience in 1850? Every violator of the law makes this plea so long as there is any thought of a failure to convict him. He may even denounce in unmeasured terms the "wicked lying" of those who testify against him.

Upon one point there can be no disagreement. Polygamy of some sort existed in Nauvoo in the days of John C. Bennett. This illustrious "doctor," "general" or whatever else he may have been, came to Nauvoo in 1840, joined the church and received his patriarchal blessing at the hands of Hyrum Smith September 19th of that year. He stayed about eighteen months, serving as mayor, chancellor of the university and general of the Nauvoo Legion, and was, next to the prophet, the most prominent figure in Nauvoo. He was made a member of the First Presidency in April, 1842, to serve during the incapacity of Sydney Rigdon, and Judge Stephen A. Douglass appointed him a master in chancery. Rigdon said of him April 23, 1842: "He is a physician of great celebrity, of great versatility and talent, of refined education and accomplished manners; discharges the duties of his respective offices with honor to himself and credit to the people."

In Volume II, No. 15, of the *Times and Seasons* the Lord says: "I have seen the work which he hath done, which I accept, if he continue, and will crown him with blessings and great glory." On May 17, 1842, Bennett withdrew from the church. Smith directed the clerk of the church to permit him to do so, "and this with the best feelings toward you and General Bennett." The *Wasp*, of June 25, calls this refined gentleman, whose work the Lord had accepted, "an impostor and a base adulterer." The same complimentary epithets are used in the *Times and Seasons* of June 1st. The reason for this change of front was the publication by Bennett of a series of letters in the *Sangamon Journal*, in which he claimed to expose the villainies practiced at Nauvoo. After Bennett's book appeared the *Times and Seasons* contained two denials (October 1, 1842). One of these is "to show that Dr. J. C. Bennett's 'secret-wife system' is a creature of his own make, as we know of no such society in

this place, nor ever did." The other was "to show that J. C. Bennett's 'secret-wife system' is a disclosure of his own make." From these it might be inferred that there was no polygamy in Nauvoo were it not for another witness quoted by President Smith, of the Reorganization. Cyrus H. Wheelock said: "Joseph Smith said in 1844, when he was denouncing the John C. Bennett secret-wife system, that there was no such system, as that *introduced or practiced by John C. Bennett,* taught or practiced in the church, and that the teaching and practicing of it would take the people who practiced it *to hell.*" The two denials of 1842 and Smith's utterance in 1844 make it very clear that there was polygamy introduced and practiced by John C. Bennett. This the Utah church constantly affirms, but they claim that Smith's polygamy came later by divine warrant and was an altogether different thing. The Reorganization admit that Bennett practiced polygamy in Nauvoo and deny that Smith ever did. Was it possible for a man holding the highest offices in the city, a member of the First Presidency of the church and a most conspicuous figure in every way, to introduce such a thing without Smith's knowledge and consent? Why did the Lord allow Bennett to trick Him into accepting his works? Is it not remarkable that Bennett revealed his secret-wife system himself? Why did not the prophet expose *him* in a revelation instead of indorsing him? The Utah Mormons say that the right kind of polygamy was introduced a year later. The Reorganization are very reluctant to admit that any kind ever got into the church. Let us hear another of their witnesses. William Marks said in 1859: "He (Smith) said it would eventually prove the overthrow of the church, and we should be obliged to leave the United States unless it could be speedily put down." It was certainly in the church with a vengeance. "He was satisfied that it was a cursed doctrine, and that there must be every exertion made to put it down." Let us note that this is polygamy, a system of having more wives than one, *held as a doctrine in the church* and threatening its overthrow. Who was the doctrinal head of the church, the only one authorized to receive revelations? Who was looked upon as its prophet by every member in it? "He said that he would go before the congregation and proclaim against it, and I must go into the High Council, and he would prefer charges against those in transgression, and I must sever them from the church unless they made ample satisfaction." Why did Joseph Smith, "the prophet, seer, translator and revelator to this church," allow matters to come to so desperate a pass? But how about taking the matter to the High Council? It had already been there, as William Marks well knew. Austin Cowles, a member of that body, swore to the following May 4, 1844, but a few weeks before the prophet's assassination: "In the latter part of the summer, 1843, the patriarch, Hyrum Smith, did, in the High Council, of which I was a member, introduce what he said was a revelation given through the prophet; that the said Hyrum

Smith did essay to read the said revelation in the said Council; that according to his reading there was contained the following doctrines: 1. The sealing up of persons to eternal life, against all sins, save that of shedding innocent blood, or consenting thereto. 2. The doctrine of a plurality of wives, or marrying virgins; that 'David and Solomon had many wives, yet in this thing they sinned not, save in the matter of Uriah.' This revelation, with other evidence that the aforesaid heresies were atught and practiced in the church, determined me to leave the office of first counselor to the president of the church at Nauvoo (Marks), inasmuch as I dared not teach or administer such laws."

D. H. Bays, for twenty-eight years a minister of the Reorganization, states in his "Doctrines and Dogmas of Mormonism" that he knew "Father Cowles" in 1865, "and he assured me that polygamy was the fatal rock on which Mormonism was wrecked, and that he knew that Joseph and Hyrum were both mixed up in it." In a controversy between President Smith, of Lamoni, and Elder Littlefield, of Utah, the president challenged the elder to give the names of parties who were present at this meeting of the High Council and heard the revelation read. Mr. Littlefield presented the statements of David Fullmer and Thomas Grover, both members of the Utah church. Fullmer gives the date of the meeting as on or about the 12th day of August, 1843, and identifies the revelation published in the *Deseret News* extra of September 14, 1852, as a true copy of the same. Grover concludes his statement with: "From that time forward we often received instructions from the prophet as to what was the will of the Lord and how to proceed." Leonard Soby, a member of the High Council who had rejected the revelation and apostatized, was living in New Jersey in 1883. President Smith, of the Reorganized church, sent to Mr. Soby to secure his affidavit that he did not hear the revelation read. Mr. Soby told the messenger: "If you will draw up an affidavit setting forth that I was there and did hear the revelation, I will sign it for you." He did sign the latter kind of a document and Mr. Gurley, the messenger, apostatized from the Reorganized church. The affidavit in full appears in Mr. Bays' book. Two members of the Council who accepted the doctrine heard the revelation; two members who apostatized on account of the doctrine heard it. The testimony is sufficient and there can be no charge of bias.

How are we to harmonize this evidence and the denials? We do not need to do that. One of the early witnesses against the prophet will do it. The *Nauvoo Expositor,* issued June 7, 1844, will tell all we want to know. This paper was published by some prominent Mormons who fell out with Smith over polygamy. It says: "They (foreign females) meet him (Joseph) expecting a blessing and to learn the will of the Lord concerning them, when instead they are told, after having been sworn to secrecy in the most solemn manner, with a penalty of death

attached, that God Almighty has revealed it to him that she should be his (Joseph's *spiritual wife,* for it was right anciently, and God will tolerate it again; *but we must keep those pleasures and blessings from the world, for until there is a change in the government we will endanger ourselves by practicing it—if we do not expose ourselves to the law of the land,"* which was monogamic, as President Smith informs us.

To throw further light on the subject let us examine another important witness. On April 30, 1879, the president subjected his mother to a very careful examination. She was then nearly seventy-five years of age, yet her answers are clear and to the point. He asked: "What about the revelation on polygamy? Did Joseph Smith have anything like it? What of spiritual wifery?" "There was no revelation on either polygamy or spiritual wives. *There were some rumors of something of that sort, of which I asked my husband. He assured me that all there was of it was that, in a chat about plural wives, he had said, 'Well, such a system might possibly be, if everybody was agreed to it and would behave as they should, but they would not, and, besides, it was contrary to the will of heaven.'"*

From this statement the following facts appear:

1. There were rumors of polygamy and spiritual wifery afloat in the prophet's lifetime.
2. These caused Emma, his wife, so much anxiety that she asked him for an explanation.
3. They did not originate in the lying of his enemies, as some would have us suppose.
4. Nor did they originate in the wicked mind of John C. Bennett.
5. "All there was of it" came from a harmless little chat, between Joseph and some of the "elders" likely.
6. The highly interesting subject of this "chat" was plural wives!
7. Joseph himself started the rumor by saying such a system *might* be possible, *if everybody was agreed to it and would behave themselves as they should.* Just what kind of conduct would constitute proper behavior he does not say. Perhaps he was thinking mighty hard then about keeping it from the world. This statement of Mrs. Smith is one of the most remarkable in existence and confirms many of the charges against Smith. The president accuses his opponents of trying to impeach it. Such a thing would be folly. It is not necessary to suppose she misrepresented the facts *as she saw them.* She was gullible enough to let Joseph tell her anything he wished. Strange that she was unable to see that ordinary men do not chat familiarly over the possibility of what they consider cursed doctrines and contrary to the will of heaven. But the prophet was an extraordinary man!

The claim has been made that many of the men who were prominent in the Reorganization movement in 1860 believed the

prophet to be the author of the disputed revelation. But President Smith will not allow us to quote his paper. If we do so we *misrepresent* the church. Especially is this the case of all who quote Isaac Sheen. Perhaps we can find some one to quote for us whom the president will accept. In the interview of April 30, 1879, above referred to, he asked his mother, "What do you think of David Whitmer?" She replied: "David Whitmer I believe to be an honest and truthful man. I think what he states can be relied on." Certainly! He is one of the three witnesses to the Book of Mormon, and to impeach him would destroy the whole Mormon edifice. Let us hear what he has to say about the Reorganization in 1860: "I have evidence regarding this revelation that is recorded in Volume I, No. 1, *Latter-Day Saints' Herald,* being evidence from your own side which you are bound to accept. It is the evidence of some of the leaders in the Reorganization in the beginning, some of whom were with Brother Joseph in Nauvoo up to the time of his death." "This number of the *Herald* is very scarce now; they have been hid away and destroyed. I see that when the Reorganized church was established the fact that Joseph received this revelation was then known and acknowledged in editorials in the *Herald.* The reason why these articles were written in the *Herald* was to explain why the Reorganized church rejected the revelation received by Brother Joseph on polygamy, and to explain that he repented of his connection with polygamy just previous to his death." "The leaders of the Reorganized church, after a time, began to suppress their opinions concerning this matter. They would answer the question, when asked about it, 'I do not know whether Joseph received the revelation or not.' This was a truthful, but evasive answer, as it was not a matter of knowledge except with a few."

"I quote from Volume I, No. 1, of *The True Latter-Day Saints' Herald,* page 24, from an article written by Isaac Sheen, who was a leader in establishing the Reorganization: 'The Salt Lake apostles also excuse themselves by saying that Joseph Smith taught the spiritual-wife doctrine, but this excuse is as weak as their excuse concerning the ancient kings and patriarchs. *Joseph Smith repented of his connection with this doctrine and said it was of the devil. He caused the revelation on that subject to be burned,* and when he voluntarily came to Nauvoo and resigned himself into the hands of his enemies *he said that he was going to Carthage to die.* At the same time he also said that, *if it had not been for that accursed spiritual-wife doctrine, he would not have come to that.* By his conduct at that time he proved the sincerity of his repentance and of his profession as a prophet. *If Abraham and Jacob by repentance can obtain salvation and exaltation, so can Joseph Smith.'"* David Whitmer, a man "whose word can be relied on," yea, *whose word must be relied on,* for he is one of the three witnesses to the Book of Mormon, quotes Isaac Sheen to the same effect as does the "dishonest" party, who "misrepresents" the Reorganized

church. It is hard, indeed, to tell the friends of Mormonism from its foes.

But we are not done with Whitmer. He says: "I will now quote from the same number of the *Herald,* page 8. It is an editorial, being the second article in the first number of the paper. 'This adulterous spirit (polygamy) had captivated their hearts, and they desired a license from God to lead away captive the fair daughters of his people, *and in this state of mind they came to the prophet Joseph* (not Brigham Young). Could the Lord do anything more or less than what Ezekiel had prophesied (answer a prophet according to his iniquity)? The Lord hath declared by Ezekiel what kind of an answer He would give them, therefore He answered them according to the multitude of their idols (giving them an answer through Joseph—the revelation on polygamy; and Joseph gave the revelation to them—the church). Paul had also prophesied that for this cause God shall send them a strong delusion, that they shall believe a lie; that they all might be damned who believe not the truth, but had pleasure in unrighteousness. Both these prophecies agree. In Ezekiel's prophecy the Lord also says: "I will set my face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I am the Lord. And if the prophet be deceived when he hath spoken a thing, I, the Lord, have deceived that prophet (or allowed the prophet to be deceived because of his iniquity.—W.), and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel. And they shall bear the punishment of their iniquity; the punishment of the prophet shall be even as the punishment of him that seeketh unto him; that the house of Israel may go no more astray from me, neither be polluted any more with all their transgressions; but that they may be my people, and I may be their God, saith the Lord God." We have here the facts that have transpired, and as they will continue to transpire concerning this subject. The death of the prophet is one fact that has been realized, *although he abhorred and repented of this iniquity before his death.'"* So quotes David Whitmer, an "honest and truthful man." He calls attention to the fact, overlooked by President Smith, that the time when William Marks declares that the prophet called polygamy an "accursed" doctrine was just prior to his death and *after his repentance.* He was not repenting of Bennett's system, but his own.

Another question arises, however, and demands an answer. Was there polygamy in the church before 1842? While unable to quote through the medium of a witness to the Book of Mormon, we have probably made good the right to appeal to the *Saints' Herald.* This time the appeal is to Volume II, No. 1, which contains the following: "As early as March, 1833, this state of things was foretold and the saints were cautioned against treating lightly the revelations of God. * * * There were

many, very many, who treated lightly the sacred oracles which were given unto them. They treated lightly the solemn warnings in the Book of Mormon against *polygamy,* and the strict commandments in the Book of Covenants against that evil." The subject of the article in which the above appears is "The Rejection of the Church which was Organized April 30th, 1830." President Smith makes much of a "certified statement of belief" adopted by *the church* in 1835. This sets forth the belief of the church on marriage. In the concluding section is the following: *"Inasmuch as this Church of Christ has been reproached with the crime of fornication and polygamy,* we declare that one man should have one wife, and one woman but one husband, except in case of death, when either is at liberty to marry again." Certainly a remarkable thing that this church should have been reproached with fornication and polygamy. We are not told that certain members are reproached. If a few private individuals had been charged, the statement would not have defended the whole church. When Bennett published his book in 1842 he told us about some things that had been said of the PROPHET in Kirtland that furnishes the solution to this defense of the church. He was accused of improper conduct with Fanny Alyer. According to one affidavit, Martin Harris, another of the three witnesses, said the prophet "was noted for lying and licentiousness." We have from other sources that Oliver Cowderly, the third witness, was turned out of the church for accusing Smith of adultery during the Missouri troubles. The testimony of the three witnesses should convince any Mormon that Smith was a practical polygamist many years before the revelation. Orson Pratt says the "principle" was revealed to him as early as 1831. There is but a very short step from the "principle" in 1831 to the practice, and Joseph took it soon enough for "this Church of Christ" to feel the effects of it in 1835.

Another contention of the president is that Joseph never was compelled to answer before the courts for polygamy. It was not a part of the charge at the time of his death. One does not expect his own dog to bite him. He controlled the Nauvoo courts absolutely, as the proceedings just before his death showed. The *Nauvoo Expositor,* issued twenty days before his death, said that its ground of complaint was his "whoredoms." Smith wrecked the *Expositor* office, and this led to the Carthage tragedy. Marks affirms that he charged his death to that cursed spiritual-wife doctrine. We can come to but one conclusion: The founder of the Mormon church was a polygamist. The "principle" was born with him and "revealed" every time he cast his prophetic eye on a woman. He was so much its slave that we are sometimes led to think that his conduct was probably the result of disease rather than wilful desire to do wrong. He was a degenerate.

DOES THE BOOK OF MORMON CONTRADICT THE BIBLE?

According to the orthodox narrative, the angel Moroni told

Joseph Smith that God had a work for him to do. This was to translate and publish a book containing the "fulness of the everlasting gospel." This phrase lies at the very heart of the Mormon contention. It cannot be denied that the Book of Mormon contains additions and amendments to the gospel. If the Bible is perfect, as a presentation of the way, there is no need of another book. Fully appreciating this, Orson Pratt shows at great length the many instances in which the Scriptures fail. In all of these, it is needless to say, the Book of Mormon is without a flaw. Works, page 189, chapter on "The Bible and Tradition, Without Further Revelation, an Insufficient Guide." He also uses the stock infidel arguments of his time in assailing the integrity of the Scriptures. This at once reveals the fact that there is practically an intense antagonism between the two books, in spite of the contention that they agree doctrinally, prophetically and historically. *Works,* pages 235-6. The real relation between them is even more forcibly brought out in the Book of Mormon itself, *I Nephi, 13,* in a "prophecy" about the Bible, from which we glean the following items:

(1) The "Gentiles" in America were to have a record "which proceedeth out of the mouth of a Jew" (which is false).

(2) "When it proceedeth out of the mouth of the Jew, it contained the plainness of the gospel of the Lord, of whom the twelve apostles bare record."

(3) After it came to the "Gentiles" a "corrupt and abominable church" "have taken away from the gospel of the Lamb many parts which are plain and most precious; and also many covenants they have taken away."

(4) As a result, "an exceeding great many do stumble, yea, Satan hath great power over them."

(5) But God did not "suffer that the Gentiles should forever remain in that state of woundedness."

(6) He "brought forth unto them, in my own power, much of my gospel which shall be plain and most precious, saith the Lamb."

Thus did the author of this book set for himself the stupendous task of amending and amplifying the gospel without involving himself in the contradictions which even the sanest mind might fear. He found a point of contact with the Bible upon which he hoped to base his success, and which he so foully aspersed, in the reign of Zedekiah, when the southern kingdom was tottering to its fall. Nothing could have been more delusive than the sense of security with which the ignorant man selected this period rather than one in which Old Testament materials were scantier. He was compelled to invent many facts to dovetail the two narratives. He made the central figure of the period one Lehi, who left Jerusalem in Zedekiah's first year. This illustrious prophet was a descendant of Joseph, the patriarch hero of the Hebrews *(I Nephi 5:14),* of the tribe of Manasseh *(Alma 10:3),* "and had dwelt in Jerusalem in all his days" *(1:4).* His

language "consisted of the learning of the Jews, and the language of the Egyptians" *(1:2)*. According to the Bible, the tribe of Manasseh spoke the Hebrew. This was the language of Jerusalem as well, so that on these two counts we must register the first contradiction of the Bible narrative.

We are next informed that in the first year of Zedekiah's reign "there came MANY prophets, prophesying unto the people that they must repent, or the *great city of Jerusalem must be destroyed" (1:4)*. The historical matter of the Old Testament shows this to be false. Jeremiah *(27:14 seq.)* warns Zedekiah and the priests and people in the following words: "And harken not to the words of the prophets that speak unto you, saying, Ye shall not serve the King of Babylon; for they prophesy a lie unto you. For I have not sent them, saith Jehovah, but they prophesy falsely in my name; that I might drive them out, and that ye might perish, ye, *and the prophets that prophesy unto you.* Also I spake unto the priests and to all this people, saying, Thus saith Jehovah: Hearken not to the words of your prophets that prophesy unto you, saying, Behold, the vessels of Jehovah's house shall now shortly be brought again from Babylon; for they prophesy a lie unto you." According to Nephi, Jeremiah puts the many prophets on the wrong side. He did not understand the "fulness of the gospel." All through the writings of Jeremiah he fights the battles of Jehovah alone, not even recognizing the aid of the extraordinary Lehi, whose achievements far outshone his own. Consult *Jeremiah* 20:7 *seq.*; 5:30-1; 6:13; 8:8-11; 13:13; 14:13-14; 18:18; 26:7-8, and 23:9-16, which, according to most authorities, belongs to Zedekiah's reign. *I Nephi 5:13* says that Lehi and Nephi carried away from Jerusalem "many prophecies which had been spoken by the mouth of Jeremiah." *The above prophecies were unfortunately overlooked in the hurried theft of the brass plates. Nephi, cap. 4.*

Another added fact of deep significance appears from the following passages: "For, behold, Laban hath *the record of the Jews,* and also a genealogy of my forefathers, and they are engraven on plates of brass" *I Nephi 3:3.* "And Laban also was a descendant of Joseph, *wherefore he and his fathers kept the records" I Nephi 5:16.* Laban kept the Jewish records because he was a descendant of Joseph. The Jews constituted the Southern Kingdom and the Josephites were of the Northern. The two kingdoms were bitterly hostile and widely separated in religion from the hour that Jereboam set up golden calves in Bethel and Dan till the Northern Kingdom went out in darkness. Now read that "Laban also was a descendant of Joseph, *wherefore he and his fathers had kept the records!"*

These records "did contain the five books of Moses, etc., etc., and a record of the Jews from the beginning, even down to the commencement of the reign of Zedekiah, King of Judah, and also the prophecies of the holy prophets, from the beginning,

etc., etc., and also many prophecies which have been spoken by Jeremiah." *I Nephi 5:11-13.*

To whom did Moses entrust his books? "And Moses wrote this law *and delivered it unto the priests the sons of Levi, who bare the ark of the covenant of Jehovah, and unto all the elders in Israel." Deut. 31:9.* In verses 24-26, "when Moses had made an end of writing the words of this law in a book, until they were finished, Moses commanded the *Levites,* who bare the ark of the covenant of Jehovah, saying, Take the Book of the Law, and put it by the side of the ark of the covenant of Jehovah your God, that it may be there for a witness against thee." In later times the Levites were recreant to this trust. Did the descendants of Joseph *then* succeed them as the custodians of the law? If so, we shall find it in their hands.

"Hilkiah, the high priest, said unto Shaphan, the scribe, I have found the book of the law in the house of Jehovah." *II Ki. 22:8.* Shaphan read the book to King Josiah, who rent his clothes because of the long neglect of the holy writing, and assembled all Jerusalem to hear it read. As he knew nothing of its existence, there is little likelihood that any of Joseph's posterity did. Not even the high priest knew of it till it was found exactly where Moses told *the Levites* to place it. The event was but twenty-one years before Lehi's departure, when *Laban and his fathers had kept* the records. The contradiction is emphasized by the fact that the king, who surpassed all of Judah's kings in righteousness *(II Ki. 23, 25),* and his high priest had not even a copy of *Deuteronomy,* while Laban had the whole Old Testament to 600 B. C.! No authority, past or present, makes the Old Testament records accessible at that time.

But Lehi, of the tribe of Manasseh *(Alma 3:10),* had an inheritance in Jerusalem. *(I Nephi 1:4; 2:1-4; 3:16.)* From *Joshua 17* we learn that Manasseh had no inheritance in Jerusalem. From *Numbers 36:9* we learn that no inheritance could pass from one tribe to another. Jerusalem was in Judah. Another objection is that Lehi did not know his lineage till Nephi stole the records. *(Nephi 5:4.) Joshua 14* and following shows that every Hebrew inheritance depended on tribal relation. How could one have an inheritance without knowing his tribe? If it be answered that perhaps an inheritance in the ancient Manasseh is meant, we reply, first, that the record positively says Jerusalem, and, again, that the Northern Kingdom had been torn up, root and branch, and transported to Mesopotamia.

Very many added facts might be adduced to show the inaccuracy of the book, but these are sufficient to demonstrate its absolute failure to sustain its historical character at the chosen point of contact with the Bible; the great eminence, so to speak, from which its wonderful priests and prophets were launched upon a marvelous flight of fancy.

"There are many things engraven on the plates of Nephi which do throw greater views upon my gospel." *(Doc. and Cov.*

10:45, Brighamite.) This idea permeates the whole volume. Perhaps, after a study of the "fulness of the gospel," the reader may be able "to feel these swelling motions" *(Alma 32:28)* and "know that the word hath swelled his soul" *(Alma 32:34).*

From *I Nephi 10:17* we learn that "Lehi spake by the power of the Holy Ghost, *which power he received by faith on the Son of God* (600 B. C.); that the Holy Ghost was the gift of God *unto* ALL who diligently seek, *as well in times of old as in times that he should manifest himself unto the children of men;* he that diligently seeketh shall find, and the *mysteries of God* shall be unfolded to them by the power of the Holy Ghost, as well in these times (600 B. C.) as in times of old, and as *well in times of old as in times to come."*

These "views" are indeed startling. Yet they are scarcely a hint of still greater "views" to follow. Faith in the Son of God 600 years before He came to earth was commonplace. The gift of the Holy Ghost and Bible mysteries were too ordinary to excite remark. Lehi, blessing Jacob 575 B. C., said: "And thou hast beheld in thy youth His (Christ's) glory; wherefore thou art blessed even as they unto whom He shall minister in the flesh." *II Nephi 2:4.*

Jacob becomes a great prophet and writes as follows (545 B. C.): "For, for this intent, we have written these things, that they may know that we knew of Christ, *and had a hope of His glory many hundred years before His coming,* and not only ourselves had a hope of His glory, but also ALL *the holy prophets which were before us.* (Old Testament prophets, of course.) *Behold, they believed in Christ, and worshipped the Father in His name. (Jacob 4:4-5.)*

"Wherefore, *we search the prophets,* and we have many revelations and the spirit of prophecy; and having all these witnesses, *we obtain a hope,* and our faith (in Christ) becometh unshaken, *insomuch that we can truly command in the name of Jesus* (545 B. C.), *and the very trees(!) obey us,* or the mountains, or the waves of the sea." *(Jacob 4:6.)*

"Wherefore, beloved brethren, be reconciled unto Him through the atonement of Christ (545 B. C.), His only begotten Son, and ye may obtain a resurrection, according to the power of the resurrection, which is in Christ, and be presented as the first fruits of Christ unto God, *having faith, and obtained* a good hope of glory in Him before He manifesteth Himself in the flesh. And now, behold, marvel not that I tell you these things; for why not speak of the atonement of Christ, *and attain to a perfect knowledge of Him,* as to attain to a perfect knowledge of the resurrection and the world to come?" *(Jacob 4:12.)*

"But behold, we are not witnesses alone in these things; *for God also spake them unto prophets of old." (Ibid v. 13.)*

Returning to Nephi, he throws another "view" on the "fulness of the gospel" in, "Wherefore, my beloved brethren, I know that if you shall follow the Son (570 years before He did any-

thing to follow), with full purpose of heart, acting no hypocrisy and no deception before God, but with real intent, repenting of your sins, witnessing unto the Father, that you are willing to take on you the *name of Christ by* baptism; yea, by following your Lord and Savior down into the water, according to His word (as yet unspoken); thou shalt receive the Holy Ghost." *(II Nephi 31:13.)*

So perfectly had Nephi revealed the mysteries that he says *(II Nephi 32:6):* "Behold, this is the doctrine of Christ, and there will be no more doctrine given until after He shall manifest Himself in the flesh." Jarom, in explaining why he writes so little, about 400 B. C., says: "For what could I write more than my fathers have written? For have they not revealed the plan of Salvation? I say unto you, Yea; and this sufficeth me." *(1:2.)*

So complete was this revelation that King Benjamin, 124 B. C., anticipates the saving of the Gentiles in the following: "And the Lord God hath sent His holy prophets *among all the children of men,* to declare these things (coming of Christ; incarnation; miracles; teaching; suffering; name; mother's name, Mary; crucifixion; resurrection; judgment; atonement; salvation through repentance and faith) to *every kindred, nation, and tongue,* that thereby whosoever should believe that Christ should come, the same might receive remission of their sins and rejoice with exceeding great joy, *even as though He had already come among them." (Mosiah 3:13.)*

Alma, cap. 32:16, says: "Blessed is he that believeth in the word of God, and is baptized without stubbornness of heart; yea, *without being brought to know the word, or even compelled to know, before they will believe."*

From *Alma 46* we learn that there were churches of Christ and Christians in 72 B. C.

To crown these "views" with a fitting diadem, it is necessary to go back to 2,000 B. C. (Book of Mormon). There we shall make the acquaintance of Jared's brother, a nameless prophet of extraordinary achievements.

We are told that "there never was greater things made manifest than that which was made manifest unto the brother of Jared." *(Ether 4:4.)*

That this is no more than truth appears from *Ether 3:19:* "And because of the knowledge of this man, he could not be kept from beholding within the vail." In *3:26* it is plainly asserted that *"the Lord could not withhold anything from him,"* and in *12:21* to this declaration is added an equally positive one: "Wherefore, He (the Lord) showed him all things, for he could not be kept without the vail." *Ether 12:19* further asserts: "And there were *many* whose faith was so exceeding strong, *even before Christ came, which could not be kept from within the vail,* but they truly saw with their eyes the things which they had beheld with an eye of faith, and they were glad."

This furnishes us a remarkable series of "greater views" capable of comparison with the teachings of the Scriptures.

A passage immediately suggested by the foregoing is found in the first chapter of *Hebrews.* It reveals an essential difference between the "old time" and "these days" that the Book of Mormon knows nothing about. "God having of old time spoken unto the fathers in the prophets by divers portions and in divers manners hath at the end of these days spoken to us in his Son." *(Heb. 1:1-2.)* The same thought is expressed in *9:26:* "But *now once at the end of the ages hath He been manifested* to put away sin by the sacrifice of Himself." The Book of Mormon knew too much about that which was *once manifested, now, at the end of the ages,* "before He manifested Himself in the flesh." He "was manifested at the end of the times for your sake." *(I Peter 1:20.)* This thought receives added emphasis from the language of *Romans 16:25-6:* "Now, to him that is able to establish you according to my gospel and *the preaching of Jesus Christ, according to the revelation of the mystery which hath been kept in silence through times eternal, but now is manifested,* and through the scriptures of the prophets, according to the commandment of the eternal God, *is made known unto all the nations unto obedience of faith."* Here the preaching of Christ is a mystery kept in *silence through times eternal.* The passage has a different ring from the Book of Mormon. Jesus Himself gave forth an utterance that should be placed alongside of the teachings of Nephi and others. *Matthew 13:17:* "Many prophets and wise men desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not." He then interprets the parable of the sower, in spite of the fact that no "Nephite" would have prefaced the interpretation of a parable on preaching the gospel as Jesus did. Jesus had unfortunately forgotten Jared's brother and *many* others. We read again in *Ephesians 3:5* that "in other generations it was not made known unto the sons of men, *as it hath now been revealed* unto His holy apostles and prophets." The acceptance of the Gentiles is the mystery of this verse, and we readily see its connection with *Romans 16:26.* But in *verse 8* Paul continues: "Unto me, * * * was this grace given, to preach unto the Gentiles the unsearchable riches of Christ, and to make all men see what is the dispensation (a. v. fellowship) of the mystery which in all ages hath been hid in God." This is pretty hard on the prophet whom God showed all things, because he could not be kept from within the vail. It also convicts King Benjamin or Paul of a falsehood as to preaching to Gentiles. (See *Mosiah 3:13.*) Paul did not have Joseph Smith's "fulness of the gospel." But in spite of this disability he continues to discuss the "mystery" in *Colossians 2:26.* He insists that "it hath *now* been manifested to His saints, to whom God was pleased to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you (Gentile Christians), the hope of glory." Here is

a "hope of glory" that the Nephite prophets failed to get. The Book of Mormon is as full on the subject of the Gentiles as the New Testament, although there was not one of them on the western continent. The strangest thing of all is that Paul imagined that he was the first missionary to the Gentiles. In 76 B. C., as well as earlier, the Book of Mormon says, "the Lord doth grant unto *all nations*, of their own nation and tongue, to teach His word." *(Alma 29:8.)*

Again, Jesus was not enlightened, for He was not sent but unto the lost sheep of the House of Israel. *(Matth. 15:34.)* When Peter baptized Cornelius there was great excitement in the church. He had not expected to baptize the noble Gentile until led to do so by a miracle.

In the Bible there is no gift of the Spirit, or baptism of the Spirit, till Pentecost. John had promised it *(Matth. 3:11)*, and in Christ's personal ministry the Spirit is referred to as the one which they that believed on Him were to receive, *for the Spirit was not yet given, because Jesus was not yet glorified. (John 7:39.)* The Spirit was not given in Asia before Christ came, because He was not yet glorified. The same reason would hold good for America. Jesus promises the Spirit to His disciples in His closing address, saying: "It is expedient for you that I go away: for if I go not away the Comforter will not come unto you; but if I go, I will send Him unto you." *(John 16:7.)* But over in America men saw Christ's glory before He was glorified, and had the gift and baptism of the Spirit long before Jesus went away and sent Him unto the church. In 77 B. C. Alma "clapped his hands on them," and "they were filled with the Spirit." By the side of the churches and Christians existing at that time we place Christ's promise in *Matthew 16:18:* "Upon this rock I *will* build my church,"—*future;* and the statement of *Acts 11:26:* "The disciples were called Christians FIRST in Antioch." Finally, we have *I Peter 1:10-12*, which says: "Concerning which salvation the prophets sought and searched diligently, who prophesied of the grace that should come unto you; *searching what time, or what manner of time,* the Spirit of Christ that was in them did point unto, when it testified beforehand *the sufferings of Christ,* and the *glories* that should follow them. (Book of Mormon prophets knew *all* about His sufferings, and some of them saw His glory. They knew He was to come just 600 years from Lehi's departure from Jerusalem. *I Nephi 19:8.)* To whom it was revealed that *not unto themselves,* but unto you, did they minister these things, which now have been announced unto you through them that preached the gospel unto you by the Holy Spirit sent down from heaven." It is strange that Peter did not know that "they attained to a perfect knowledge of Him," and even the Gentiles were "rejoicing with exceeding joy, even as though He had already come among them."

Isaiah 29 is claimed as "the Mormon chapter," and the elders make a strong point of its exposition. It is found in the Book

of Mormon. *(II Nephi 26:15-18,* and *27:2-35.)* It will throw great light on their "exposition" to compare the two versions. It is needless to say that the Mormon version contains "many plain and most precious" things that are entirely unknown to the Bible. It may add to the interest of the reader to know that in Joseph Smith's Inspired Translation of the Holy Scriptures, published by the Reorganized church, the improvements found in the Book of Mormon are nearly all incorporated. Ariel of the first verse (Bible) is expressly declared to be the city where David dwelt, and the whole chapter applies to Jerusalem. *II Nephi 26:15-18* very skillfully beheads the chapter, and furnishes it with an entirely new introduction. Our artist was unable to transfer this to the Inspired Translation: "But, behold, I prophesy unto you concerning the last days, concerning the days when God shall bring these things forth unto the children of men. After that my seed, and the seed of my brethren, shall have dwindled in unbelief and have been smitten by the Gentiles." To this is appended a mutilated version of *verses 2-5,* in which is a declaration that these things shall be written and sealed up in a book. In their exposition the elders can behead the chapter, put it in the Nephite setting, and open the sealed book with miraculous skill. In fact, this is about the only miracle you can ever get their "apostles" to perform. While *verses 6* to *10* are not greatly altered in either the Book of Mormon or the Inspired Translation, the most careful search will not reveal the whereabouts of *verses 11* and *12.* If the elders had their way these verses, as they stand in our Bible, would be found neither in heaven above nor in earth below, and in the place to which they would consign them even "brass plates" would melt. "And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot, for it is sealed. And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned." *(Bible.)*

In *II Nephi 27:6-25* a long substitution for the above is introduced by, "And it shall come to pass that the Lord God shall bring forth unto you the words of a book, and they shall be the words of them which have slumbered. And, behold, the book shall be sealed; and in the book shall be a revelation from God from the beginning of the world to the end thereof." It is evident that we are now close to "the fulness of the gospel." *Verse 9* continues: "But the book shall be delivered unto a man, and he shall deliver the words of the book, which are the words of they which have slumbered in the dust; and he shall deliver these words unto another; but the words which are sealed he shall not deliver, *neither shall he deliver the book.*" In the following section we find that the book shall be kept unto the own due time of the Lord; that it shall be read from the housetops by the power of Christ; that none shall behold it save three wit-

nesses and a few others; and that they shall testify to its truth and the things therein." Such "plainness" would be very astonishing to Isaiah, even if it is "most precious" to the Mormon elders. *Verse 15* continues: "But, behold, it shall come to pass that the Lord God shall say unto him to whom he shall deliver the book, Take these words *which are not sealed* and deliver them to another, that he may show them unto the learned, saying, Read this, I pray thee. And the learned shall say, *Bring hither the book and I will read them;* and now, because of the glory of the world and to get gain will they say this, and not for the glory of God. And the man shall say, *I cannot bring the book, for it is sealed.* THEN shall the learned say, I cannot read it. Wherefore, it shall come to pass, that the *Lord God will deliver again the book* and the words thereof to him that is not learned; and the man that is not learned shall say, I am not learned. *Then shall the Lord say unto him, The learned shall* not *read them, for they have rejected them, and I am able to do mine own work, wherefore thou shalt read the words which I shall give unto thee."* Then follows a lengthy section adding more of the fulness of the gospel to the substitute for *Isaiah 29: 11-12.* As David Whitmer exclaimed, "Great are the mysteries of (the Mormon) God!" Let us now notice the following facts with reference to the original passage:

1. The Hebrew original in the phrase "the vision of *all*" expresses totality. Gesenius says that "where it refers to several things, many individuals," it means *all, every.* In harmony with this meaning of the word (——col.) neither the learned nor the unlearned was able to read.

2. *Isaiah does not say that the book had any actual existence.* As an illustration of the blindness of both priests and people, he supposes a learned man (Heb., one who knows writing) to say, "I cannot read it, for it is sealed," and an unlearned man (Heb., one who knows not writing) to say, "I cannot read it, for I (Heb.) know not writing."

3. He positively says *that in his illustration the book is delivered to both men,* and that vision (revelation) is to *both* of them (all) like the *words* of that book. The Mormon interpolations hang on the construction of two pronouns. *"Which* men deliver to one that is learned, saying, Read *this,* I pray thee." The obvious antecedent of *each* is book. While in both the Hebrew and English we can determine nothing from the use of *which* (———), *this* (———) is singular in both and must refer to *book* (———), which is *singular,* and not to *words* (———), plural. Of course, the Book of Mormon could not be held to a grammatical point like this, but it is safe to rely on it in the Bible.

These observations serve to bring out many contradictions usually glossed over with great skill by the elders.

In conclusion, let us observe that many of the "greater views" of the Book of Mormon are interpolated in the earlier books of the Bible in the Inspired Translation. This may be due to the

fanciful genius of Smith and Rigdon, or it may be due to the consciousness that, as the Bible stands, there can be no compromise with the Book of Mormon. Six lines about Enoch in the sixth chapter of *Genesis* are expanded into as many pages, in which the ancient patriarch sits at the feet of Joseph Smith and learns almost as many things as God showed the brother of Jared. The section ends with these remarkable words: "And all the days of Zion, in the days of Enoch, were three hundred and sixty-five years." "And it came to pass, that Zion was not, for God received it up into his own bosom; and from thence went forth the saying, Zion is fled. And all the days of Enoch were four hundred and thirty years." *(Verses 76* and *78* of the sixth chapter of *Genesis.)* The reader who is interested in knowing how much that is "plain and most precious" Joseph added to Enoch may compare *Gen. 6:21-24,* King James' version, with *Gen. 6:22-79,* Inspired Translation.

In the preparation of this chapter I have used the Reprint of the Palmyra Edition of the Book of Mormon, published at Independence, Mo.;
The Book of Mormon, Salt Lake City, 1891;
The Book of Mormon, Lamoni, Ia., 1874;
Hebrew Bible;
The American Revised Version of the Bible;
The Authorized Version, on *Isaiah 29,*
And Joseph Smith's Inspired Translation.

JOHN T. BRIDWELL.

SPAULDING MANUSCRIPT AGAIN.

The relatives and friends of Mr. Spaulding are positive in their testimony that the copy of the manuscript that was in the hands of Mrs. Spaulding is not the same as that now in library at Oberlin, Ohio. Both sides present good evidence for the genuineness of the manuscript. The only way out of the difficulty is that there were two manuscripts. Mr. S. perhaps gave the printers a rough copy of his manuscript and retained one for himself. This copy, in all probability, he enlarged and retained.

It is quite probable that Joseph Smith saw one of these manuscripts and it gave him some start in preparing the Book of Mormon.

CHAPTER VI.

THE POWER OF THE MIND.

Before we investigate the subject of Hypnotism, Spiritualism and the Occults, it is important to give a few rules governing the activities of the mind. What wonderful things the mind can do! The mind solves the laws of gravitation, marshals worlds into order, clears up the sun's spots, mounts upon wings, cuts its way through the starry zodiac, and gives us glimpses of worlds beyond.

The mind can cure or kill, heal or make sick, create happiness or produce sorrow. It can reproduce the events of a lifetime in a moment. Where is the person who has not dreamed a life of events in a few seconds? You go to the hotel and ask to be called in time for breakfast. The next morning the clerk raps on the door. You give a half response. The clerk waits thirty seconds and raps again. During this time you dream that you arose, dressed, went to the depot, purchased a ticket, boarded the train, was injured in a wreck, and carried to your home, where loving friends were dressing the wounds. A man told me that once he was sinking to the bottom of a lake. He thought he was drowning. It was only nine feet from the surface to the bottom of the lake. Yet in the time it required for him to go to the bottom, only a few seconds, he thought of every mean act of his life.

In Philadelphia, in one of the hotels, several physicians have a large room where they are experimenting psychologically. They arrange, with trigger, iron railings, planks and sheets of iron. When a person is sound asleep they spring the trigger and all come crashing down. Of course, the sleeper is much alarmed, and he springs out of bed. They tell him not to be alarmed; that they were only experimenting, and ask him to tell them what he thought. A man from Aurora, Ill., gave this

history: "I thought I came to Philadelphia to cross the ocean. I crossed to England, went down the Bonny Blue, visited the Catacombs of Rome, returned to Liverpool, took the steamer for home; when four days out we were caught in a terrific storm and tossed mercilessly about for fourteen days and nights. Finally the cargo was thrown over, but the crash came, and we were sinking to the bottom of the sea *when I awoke.*" All this ran through his mind in a few seconds.

Throughout the ages men have witnessed these wonderful powers of the mind, but Dr. T. J. Hudson, of Washington, D. C., was the first to give a correct working basis in Psychic Phenomena. He tells that there are two minds; one he calls the Objective, the other the Subjective. Other writers call these *activities of the mind, the Conscious and the Sub-Conscious; the Outward and the Inner Man.* We prefer to accept the terms Subjective and Objective in this discussion.

THE OBJECTIVE AND THE SUBJECTIVE.—The objective mind reasons, accepts and rejects, calculates, classifies, and takes notice of objects around us. Its medium is the five senses.

The objective faculties are the sentinels of the brain. It is their duty to decide what shall enter this temple, the brain. These sentinels keep watch at the door of the house and decide what must enter therein. If you can slip past these sentinels, the objective faculties, and plan a suggestion upon the subjective faculties, the suggestion will be acted upon. The mind is a house. There are two men here (two minds), the outward and the inward man. The man on the inside largely rules the house. He believes anything you tell him, and tries to do what you ask him to do.

But the man at the door tells the man in the house what to do. This sentinel is on the alert. He watches that no one passes him and suggests to the man in the house. What you have to do to influence the whole man is to

elude the sentinel, pass him and suggest. This is often done while the man at the door is awake. But most of the time you will have to wait until the sentinel goes to sleep (hypnotism), then you can easily pass and enter into conversation with the man of the house.

The subjective mind dominates in sleep, hypnotism, insanity and mediumship.

1. The subjective mind is controlled by suggestion.
2. It has a perfect memory. It never forgets anything.
3. It cannot reason inductively.
4. It is the seat of the emotions.
5. It knows by intuition.
6. Telepathy is the power of the subjective mind.
7. In the subjective mind, many authors say, we are to seek for the power to move objects without physical touch.

The objective mind exercises its power best when the body is in perfect health and in its normal condition. The subjective mind is more active in sickness and insanity. A diseased and feeble body constitutes a good psychic.

As a person approaches dissolution (death) the subjective faculties become more powerful. It is for this reason that persons dying may sing songs and repeat poems long forgotten.

As the subjective mind never forgets, at some time it may call up anything that had ever been heard or seen. Every word, song, speech or whisper has been planted upon the subjective mind. Some time these things may be lifted to consciousness. This is especially true in insanity and in nearing death.

Not long ago an old lady in an insane asylum was constantly repeating a Hebrew poem. She was illiterate and knew not one letter of Hebrew. The superstitious cried: "If this is not a spirit, what is it? I don't know; therefore, it is a spirit. Some supernatural power controls her." In the middle ages she would have been burned as

a witch. But a physician started to find a solution of this phenomenon. He found that in her girlhood she had lived in the home of an old preacher, who was a Hebrew scholar. Often in his study he quoted the Hebrew poem. This servant girl heard him. It made no impression upon her objectively, but subjectively the poem was printed upon her mind. In the home of the daughter of this old preacher the poem was found. The insane woman no time in her sane moments could have quoted one line, but in her crazy moments she used every word.

When the objective faculties are dormant, the subjective have full sway. In Cleveland a woman of eighty just before death sang an old song. The tune was minor. No one in the room had ever heard the tune. She had not thought of the song for fifty years. Before she took sick she could not have even remembered the name of the song. As she sang this plaintive minor silly people said, "It is a spirit." But in an old psalter, this song, words and music, was found.

When the subjective controls, the dying Christian sings songs and sees angels; the wicked see demons and ghosts; the drunkard in his tremens sees snakes; the insane see departed friends, and the hypnotized see whatever you suggest. The insane have been known to repeat whole speeches that they never had committed. A boy of ten may read the speech of Patrick Henry. At forty, under hypnotic influence, he may repeat the entire speech. In religious frenzy the subjective dominates. By songs, prayers and frantic appeal seekers after religion become entirely subjective. They see angels and hear songs. Under these influences some ignorant person begins to harangue the audience. All who hear him know he cannot make an address. At once people declare he is converted and the Spirit of God has given him power of speech.

Harmony of the Objective and Subjective.—The great orator, preacher, statesman or general is he who

holds both the objective and subjective in perfect harmony. Neither must dominate. If the objective mind dominates, the man is cold, slow of action, repellant and overcautious. He is void of sympathy, emotion, affection and magnetic powers. People shun him. He fails in business, for he will not venture. He inspires no admiration. In oratory he is afraid he will not use the correct word in the proper place. He cannot lift himself above his environments. Everything always goes wrong with him.

If the subjective faculties dominate, they will drive a man on to destruction. The subjective mind dominates *entirely* in the insane and idiotic. It controls the musical, mathematical and oratorical prodigies. Blind Tom, the musical prodigy, had no objective mind. He was all subjective, hence idiotic. He remembered everything. Some one would play a piece of music. Blind Tom subjectively would repeat it, and miss not a note. The asylums are full of persons who let the subjective dominate.

Reason abdicated. Held in proper bound, the subjective faculties are valuable beyond calculation. Art, music and poetry would be lost if the objective held control. But it is dangerous to live too much on the subjective plane. Great poets, artists and musicians are largely subjective. Generally they are eccentric, sensitive and impulsive. Lord Macaulay said, "All poets are partially insane."

Sir William Hamilton said musicians were men of poor judgment.

Macaulay says: "No man can be a poet or perhaps enjoy poetry without a certain unsoundness of mind. By poetry we do not mean verse, but the power to create vivid imagination." Those who dwell long in the subjective become visionary and weak in moral force. They are half crazy. Many persons of the great genius are constantly surprising their friends by their strange actions. They commit indiscretions. They fall into sin

and crime. People ask: "In the name of reason, why did they do these things? What reason for it?" There is no reason. Reason had gone to sleep. Musicians who are constantly under the gaze of people and who are drawing upon their subjective faculties in order to be brilliant, are easily tempted to commit wrong. The woman who has lived for hours in the whirl of gay society, who has been in the realm of the ideal, performing for hours upon the piano without thinking of what is going on all around her, is in great danger. All her reasoning faculties are dormant. Emotions fill her entire being. Under this half-hypnotic condition she is amenable to almost any suggestion. She may be pious, prayerful and cultured, yet she falls like an angel from heaven to hell. Brilliancy often is a dangerous thing. The woman in the dizzy dance is largely subjective. It is nothing unusual to hear *society* men scoff some women in the dance, because they are too *objective*.

The society man often says: "My partner was too objective to be interesting." To be *objective* is simply to have some sense. The woman in the dance who uses her good sense is too objective to these men. But most persons in the dance are subjective. They toss reason overboard, and become so entirely subjective that they take and allow liberties that would not be tolerated elsewhere.

Happy is the person who can hold all these faculties in harmonious equality.

CHAPTER VII.

HYPNOTISM.

THE HISTORY OF HYPNOTISM.—It is universally admitted that some men can influence others. We call this influence magnetic, mesmeric or hypnotic power. The presence of some people gives pleasure, while the presence of others is distasteful. Some people you like on first sight, and you cannot tell why. Others you hate. This mysterious personal magnetic power has been recognized in all ages. The ancients attributed this power to supernatural agencies. A Greek author said: "If I stroke him gently with my hand, I put him to sleep." Here, two thousand years ago, we find a hypnotizer. The Egyptian priests produced sleep by gazing at objects.

Hypnotism is nothing more than a form of sleep produced by artificial means. There is but little difference between the natural and hypnotic sleep. The effect is the same, a rest of the body. This hypnotic power existed among the Persian Magi. The early Christians in Egypt were accustomed to closing their eyes and humming chants until they all saw visions. "Angels hovered around." This was simply self-hypnotism. The priest of the middle ages was in the habit of standing over the sick, waving his hands and manipulating the face until his subject went to sleep.

Mohammedans and the dervishes of the East manifested hypnotic powers and used them for healing purposes. Mesmer startled the world with his Animal Magnetism. About the end of the eighteenth century he began curing disease by the application of the magnet. He finally abandon the magnet and became a Mesmerist. Nothing very different from modern hypnotism. He healed thousands.

But all this work of the ancients and mediæval per-

formers had no scientific basis. Mystery surrounded the entire work. Deleuze, 1815 gave a better explanation. He used his personal magnetism largely to cure the sick. To his patients he said:

1. Think of nothing, only that you are getting well.
2. Look at me steadily. Go to sleep.
3. All your pain is leaving you. When you wake up you will be well.

In 1841 Dr. Braid, of England, instead of calling this power mesmeric or magnetic, named it Hypnotism. He gave the first scientific explanation. The mysterious began to give way to the scientific. In this country, 1848, Dr. Stanley Grimes began to practice mesmerism (now hypnotism) and lifted the practice upon a higher plane. He did more than any man in this continent to rescue hypnotism from the mysterious.

We owe much to Prof. Bernheim, of Nancy, France. He has done much to demonstrate the power of hypnotism in the curing of disease. It is only within the last few years that hypnotism has been recognized as worthy of scientific investigation. To-day every good physician must understand the application of hypnotism to disease. Suggestive Therapeutics must be studied by all successful physicians.

WHO CAN HYPNOTIZE.

Any one with ordinary will power can hypnotize. The power to hypnotize does not rest in the operator, but in the person to be hypnotized. The subject must consent to be hypnotized. Restless, nervous, excitable persons do not make good operators. They cannot get the confidence of the subject. Remember that the power to be hypnotized (as in natural sleep) rests in the subject, but the operator may bring about proper condition. This foolish notion that only strong-minded men can hypnotize is as false as the notion that only weak-minded people can be hypnotized. A man of ordinary intelligence may hypnotize the giant intellect of the world. The only thing essential is to get the consent of this giant mind.

WHO CAN BE HYPNOTIZED.

It is nothing uncommon to hear silly people say: "No one can hypnotize me." YOU CAN NOT HYPNOTIZE:

1. An idiot.
2. A child that cannot think.
3. A weak-minded person.
4. You cannot hypnotize a drunkard or a morphine fiend.
5. Stubborn and vicious people are hard to hypnotize.
6. The depraved are difficult to influence.

The persons who are the most easily hypnotized are:

1. Strong-minded people who have the power to concentrate the mind.
2. Soldiers and pupils in school are easily hypnotized. They are accustomed to obey commands.
3. Students and teachers who have the power to concentrate the mind can be easily influenced.
4. Sick people, in order to be relieved of pain, readily consent to hypnotic suggestions.

It is not much to the credit of a man for him to boast he cannot be hypnotized. Imbeciles cannot be hypnotized. Any one of ordinary intelligence can be hypnotized if he will surrender himself to the suggestions of the operator.

The Hindoo and the Spiritualistic Medium hypnotize themselves.

HOW TO HYPNOTIZE.

Many methods are now in use. Mesmer made passes over the subject until he induced sleep. He in the early part of his career believed that there was a magnetic fluid that passed from his fingers. This theory is now abandoned.

The Braid school hypnotized by having the subject gaze at some bright object.

The Nancy school hypnotized largely by suggestion. Mesmer made passes.

The best method is the combination of these three.

Before undertaking to hypnotize any person you should learn a few things:

1. Always as a beginner select for your subject a person younger than yourself. Others will not have confidence in you, and you will feel restless in working with them.
2. Select one who has been hypnotized or a stranger who is willing for you to hypnotize him.
3. Your regular companions will likely treat the subject with levity. They are not good subjects for you.
4. Do all things seriously. Permit no disorder or pretending.
5. Select a time and place where all conditions are favorable.
6. Begin by securing the confidence of your subject. Let him understand that hypnotism is a gentle sleep and that there is no danger. Some time to the sick and timid it is better not to say anything about hypnotism. Simply have the patient lie down on a sofa. Then tell him that you want him to sleep a few minutes. Tell your subject to think of nothing only that he is going to sleep. After you have the proper conditions begin by telling him that he is going to sleep. Repeat the words slowly: "You

are going to sleep. Your eyes are heavy. Go to sleep. Drowsy, sleepy; sleepy, drowsy. Now your eyes are heavy. You cannot open them." As you say this put your thumb between the eyes and press down on the nerves. The patient will think he cannot open his eyes. Here I give the method of Dr. Moll, of Berlin:

In order to give the reader an idea of the phenomena of hypnotism it will be best, first of all, to describe a few experiments. The phenomena will in this way be made more comprehensible than by means of any number of definitions.

First Experiment. I begin the experiments with a young man of twenty. I request him to seat himself on a chair, and give him a button to hold, telling him to look at it *fixedly*. After three minutes his eyelids fall; he tries in vain to open his eyes, which are fast closed; his hand, which until now has grasped the button, drops upon his knee. I assure him that it is impossible for him to open his eyes. (He makes vain efforts to open them.) I now say to him, "Your hands are stuck fast to your knee; you cannot possibly raise them." (He raises his hands, however.) I continue to converse with him; I find that he is perfectly conscious, and I can discover no essential change in him whatever. I raise one of his arms; directly I let go, he drops it as he pleases. Upon which I blow upon his eyes, which open at once, and he is in the same state as before the experiment. The young man remembers all that I have said to him. The only striking thing is, therefore, that he could not open his eyes, and that he feels a certain degree of fatigue.

Second Experiment. This is a woman of fifty-three. When she has seated herself on a chair I place myself before her; I raise my hands, and move them downwards, with the palms towards her, from the top of the head to about the pit of the stomach. I hold my hands so that they may not touch her, at a distance of from two to four centimetres. As soon as my hands come to the lowest part of the stroke I carry them in a wide sweep with out-

spread arms up over the subject's head. I then repeat exactly the same movements; that is, passes from the above downwards, close to the body, and continue this for about ten minutes. At the end of this time the subject is sitting with closed eyes, breathing deeply and peacefully. When I ask her to raise her arms, she raises them only slightly; they then fall down again heavily. When I ask her how she feels, she explains that she is very tired. I forbid her to open her eyes. (She makes useless attempts to open them.) Now I lift up her right arm; it remains in the air, even after I have let go. I command her to drop her arm. (She drops it.) I lift it again, and again it remains in the air; upon which I request her to drop her arm, declaring at the same time that she cannot do it. (She now makes vain efforts to drop her arm, but it remains in the air.) The same thing happens with the other arm. When I forbid her she is unable to drop it; she cannot pronounce her own name directly I have assured her that she is dumb. (She only makes movements with her mouth, without producing any sound.) I tell her that now she can speak. (She speaks at once.) I say to her: "You hear music." (The woman shakes her head to show that she hears no music.) I wake her by passes from below, upwards, over the surface of her body, turning the back of the hand towards her. (She now opens her eyes, and can control all her movements.)

We see here, then, that not only are the eyes closed during hypnosis, but that all sorts of different movements become impossible to the subject when I forbid them.

Third Experiment. This is with a boy of sixteen, whom I have hypnotized several times. I request him to look me straight in the eyes. After he has done this for some time I take him by the hand and draw him along with me. Then I let go, but our eyes remain fixed on each other's. Then I lift my right arm. (The boy does the same.) I raise my left arm. (He does the same.) I make him

understand by a gesture that he must kneel down. (He does so.) He tries to rise, but does not succeed so long as I look at him, and fix him to the floor by a movement of the hand. Finally I cease to look at him; the charm is at once broken.

We see here, then, a young man whose movements take the character of imitation, and whose eyes at the same time are wide open and fixed upon mine.

Fourth Experiment. Mr. X., forty-one years old, seats himself on a chair. I tell him that he must try to sleep. "Think of nothing but that you are to go to sleep." After some seconds I continue: "Now your eyelids are beginning to close; your eyes are growing more and more fatigued; the lids quiver more and more. You feel tired all over; your arms go to sleep; your legs grow tired; a feeling of heaviness and the desire for sleep take possession of your whole body. Your eyes close; your head feels duller; your thoughts grow more and more confused. Now you can no longer resist; now your eyelids are closed. Sleep!" After the eyelids are closed I ask him if he can open them. (He tries to do so, but they are too heavy.) I raise his left arm high in the air. (It remains in the air, and cannot be brought down in spite of all his efforts.) I ask him if he is asleep. "Yes." "Fast asleep?" "Yes." "Do you hear the canary singing?" "Yes." "Now you hear the concert?" "Certainly." Upon this I take a black cloth and put it into his hand. "You feel this dog quite plainly?" "Quite plainly." "Now you can open your eyes. You will see the dog clearly. Then you will go to sleep again, and not wake till I tell you." (He opens his eyes, looks at the imaginary dog and strokes it.) I take the cloth out of his hand, and lay it on the floor. (He stands up and reaches out for it.) Although he is in my room, when I tell him that he is in the Zoological Gardens he believes it and sees trees, and so on.

Here is Prof. Bernheim's method.

"I begin by saying to the patient that I believe benefit is to be derived from the use of suggestive therapeutics; that it is possible to cure or relieve him by hypnotism; that there is nothing either hurtful or strange about it; that it is an *ordinary sleep,* or torpor, which can be induced in every one, and that this quiet, beneficial condition restores the equilibrium of the nervous system, etc. If necessary, I hypnotize one or two subjects in his presence, in order to show him that there is nothing painful in this condition, and that it is not accompanied by any unusual sensation. When I have thus banished from his mind the idea of magnetism and the somewhat mysterious fear that attaches to that unknown condition, above all when he has seen patients cured or benefited by the means in question, he is no longer suspicious, but gives himself up. Then I say, 'Look at me, and think of nothing but sleep. Your eyelids begin to feel heavy, your eyes tired. They begin to wink, they are getting moist, you cannot see distinctly. They are closed.' Some patients close their eyes and are asleep immediately. With others, I have to repeat, lay more stress on what I say, and even make gestures. It makes little difference what sort of gesture is made. I hold two fingers of my right hand before the patient's eyes and ask him to look at them, or pass both hands several times before his eyes, or persuade him to fix his eyes upon mine, endeavoring, at the same time, to concentrate his attention upon the idea of sleep. I say, 'Your lids are closing, you cannot open them again. Your arms feel heavy, so do your legs. You cannot feel anything. Your hands are motionless. You see nothing, you are going to sleep.' And I add, in a commanding tone, 'Sleep.' This word often turns the balance. The eyes close, the patient sleeps, or is at least influenced. I use the word 'sleep,' in order to obtain as far as possible over the patients a suggestive influence which shall bring about sleep, or a state closely approaching it; for sleep, properly so

called, does not always occur. If the patients have no inclination to sleep, and show no drowsiness, I take care to say that sleep is not essential; that the hypnotic influence, whence comes the benefit, may exist without sleep; that many patients are hypnotized, although they do not sleep.

"If the patient does not shut his eyes or keep them shut, I do not require them to be fixed on mine, or on my fingers, for any length of time, for it sometimes happens that they remain wide open indefinitely, and instead of the idea of sleep being conceived, only a rigid fixation of the eyes results. In this case, closure of the eyes by the operator succeeds better. After keeping them fixed one or two minutes, I push the eyelids down, or stretch them slowly over the eyes, gradually closing them more and more, and so imitating the process of natural sleep. Finally, I keep them closed, repeating the suggestion, 'Your lids are stuck together, you cannot open them. The need of sleep becomes greater and greater, you can no longer resist.' I lower my voice gradually, repeating the command, 'Sleep,' and it is very seldom that more than three minutes pass before sleep or some degree of hypnotic influence is obtained. It is sleep by suggestion,—a type of sleep which I insinuate into the brain.

"Passes or gazing at the eyes or fingers of the operator are only useful in concentrating the attention; they are not absolutely essential.

"As soon as they are able to pay attention and understand, children are, as a rule, very quickly and very easily hypnotized. It often suffices to close their eyes, to hold them shut a few moments, to tell them to sleep, and then to state that they are asleep.

"Some adults go to sleep just as readily by simple closure of the eyes. I often proceed immediately, without making use of passes or fixation, by shutting the eyelids, gently holding them closed, asking the patient to keep them together, and suggesting at the same time the phe-

L. of C.

nomena of sleep. Some of them fall rapidly into a more or less deep sleep. Others offer more resistance. I sometimes succeed by keeping the eyes closed for some time, commanding silence and quiet, talking continuously, and repeating the same formulas: 'You feel a sort of drowsiness, a torpor; your arms and legs are motionless. Your eyelids are warm. Your nervous system is quiet; you have no will. Your eyes remain closed. Sleep is coming,' etc. After keeping up this auditory suggestion for several minutes, I remove my fingers. The eyes remain closed. I raise the patient's arms; they remain uplifted. We have induced cataleptic sleep."

Having succeeded in inducing sleep, or getting the patient in a passive and receptive condition, the operator then proceeds to suggest the idea of recovery from the disease with which he is afflicted. On this subject the author speaks as follows:

"*The patient is put to sleep by means of suggestion,* that is, by making the idea of sleep penetrate the mind. He is *treated by means of suggestion;* that is, by making the idea of cure penetrate the mind. The subject being hypnotized, M. Liebault's method consists in *affirming in a loud voice the disappearance of his symptoms.*

"We try to make him believe that these symptoms no longer exist, or that they will disappear, the pain will vanish; that the feeling will come back to his limbs; that the muscular strength will increase; and that his appetite will come back. We profit by the special psychical receptivity created by the hypnosis, by the cerebral docility, by the exalted ideo-motor, ideo-sensitive, ideo-sensorial reflex activity, in order to provoke useful reflexes, to persuade the brain to do what it can to transform the accepted idea into reality.

"Such is the method of therapeutic-suggestion of which M. Liebault is the founder. He was the first to clearly establish that the cures obtained by the old magnetizers, and even by Braid's hypnotic operations, are not the work

either of a mysterious fluid or of physiological modifications due to special manipulations, but the work of suggestion alone. The whole system of magnetic medicine is only the medicine of the imagination; the imagination is put into such a condition by the hypnosis that it cannot escape from the suggestion.

"M. Liebault's method was ignored a long time, even by the physicians at Nancy. In 1884 Charles Richet was satisfied to say that magnetism often has advantages, that it calms nervous agitation, and that it may cure or benefit certain insomnias.

"Since 1882 I have experimented with the suggestive method which I have seen used by M. Liebault, though timidly at first, and without any confidence. Today it is used daily in my clinic; I practice it before my students; perhaps no day passes in which I do not show them some functional trouble, pain, paresis, uneasiness, insomnia, either moderated or instantly suppressed by suggestion.

"For example: a child is brought to me with a pain like muscular rheumatism in its arm, dating back four or five days. The arm is painful to pressure; the child cannot lift it to its head. I say to him, 'shut your eyes, my child, and go to sleep.' I hold his eyelids closed, and go on talking to him. 'You are asleep, and you will keep on sleeping until I tell you to wake up. You are sleeping very well, as if you were in your bed. You are perfectly well and comfortable; your arms and legs and your whole body are asleep, and you cannot move.' I take my fingers off his eyelids, and they remain closed; I put his arms up, and they remain so. Then, touching the painful arm, I say, 'The pain has gone away. You have no more pain anywhere; you can move your arm without any pain; and when you wake up you will not feel any more pain. It will not come back any more.' In order to increase the force of the suggestion by embodying it, so as to speak, in a material sensation, following M. Liebault's example I suggest a feeling of warmth *loco dolente*. The heat

takes the place of the pain. I say to the child, 'You feel that your arm is warm; the warmth increases, and you have no more pain.'

"I wake the child in a few minutes; he remembers nothing; the sleep has been profound. The pain has almost completely disappeared; the child lifts the arm easily to his head. I see the father on the day following: he is the postman who brings my letters. He tells me that the pain has disappeared completely, and that there has been no return of it.

"Here, again, is a man twenty-six years old, a workman in the foundries. For a year he has experienced a painful feeling of constriction over the epigastrium, also a pain in the corresponding region of the back, which was the result of an effort made in bending an iron bar. The sensation is continuous, and increases when he has worked for some hours. For six months he has been able to sleep only by pressing his epigastrium with his hand. I hypnotize him. In the first seance I can induce only simple drowsiness; he wakes spontaneously; the pain continues. I hypnotize him a second time, telling him that he will sleep more deeply, and that he will remember nothing when he wakes. Catalepsy is not present. I wake him in a few minutes; he does not remember that I spoke to him, that I assured him that the pain had disappeared. It has completely disappeared; he no longer feels any constriction. I do not know whether it has reappeared."

The foregoing extracts present the gist of the methods employed by the Nancy school of hypnotism. The hypnotic condition is induced solely by oral suggestion, and the disease is removed by the same means.

The operator must study all methods and adopt the ones the most effective. The method of Braid is the easiest and requires the least skill.

Let your subject sit in an easy chair or lie down on the sofa. Calm your subject by making a few gentle strokes

on the forehead and temples. Then take some bright object, a ring, button or piece of money, and hold it in front and a little behind the eyes, so as to strain the eyes.

Hold this object about ten minutes above the eyes. Tell your subject to gaze at the button. Do not let the subject wink the eye if possible. Let her gaze for two or three minutes. All the time keep up the suggestion that she is going to sleep. With this strain upon the eye very few can gaze more than three or five minutes. When the eyes close, continue the suggestion that she is sleeping. Repeat, "Sleepy, drowsy," etc. I have found the following method quite successful:

Let your subject get quiet. Sit down by her and tell her that she must go to sleep. Say to her: "When I count one, shut your eyes. When I count two open your eyes; now, ready. One, two; one, two; one, two." When you count *one,* eyes shut, pause much longer than on two. Finally count one and wait three or four seconds, suggesting that she cannot now open her eyes. In a few moments her eyes will not open when you count *two.*

Authors differ as to the number of degrees in hypnotism. I will give but three:

1. Lethargy—In which the subject is asleep.

2. Catalepsy—In which state the body is rigid. In this condition you can put the head of the subject on one chair and his feet upon another. He can sustain the body. Another man may sit down on him and he will sustain the extra weight. Sensation is largely gone. Stick a pin in the subject, and he does not feel it. Under hypnotic influence teeth have been extracted and operations performed without any pain to the subject. In England a leg was amputated without any knowledge to the subject.

3. Somnambulism—In this state the subject obeys your suggestion. If you tell the subject to open his eyes, go to the piano and play a tune, he will do it. Tell him he is the Governor of the State, and at once he will assume a dignity not natural for him. Tell him that he is

a drunken tramp, and he acts like a drunkard. You can get him to personate a dog, a man, a child, or whatever you suggest. When he awakes he remembers nothing that he has done.

Post-Hypnotic Suggestion.—By post-hypnotic suggestion we mean the power to suggest to the hypnotic subject that he will do certain things when he wakes. When you are talking to a hypnotized person suggest to him that when he wakes up he will go and get a drink. He is sure to do so. Say to him, "At noon to-morrow you will sing 'Sweet Bye and Bye.'" Tell the subject that he will go to bed one hour earlier than usual. He gets sleepy at the hour.

Post-suggestion may be used to good advantage in curing people of hallucinations or bad habits. If a man is given to drink, in the hypnotic state tell him whisky makes him sick. Tell him emphatically that when he wakes up he will not want whisky. His subjective mind remembers the suggestion and carries it out. I saw W. E. Harlow hypnotize a young man who was addicted to cigarette smoking. He said to him in the hypnotic condition: "When you wake you will never want to smoke. Cigarettes will make you sick. If you smoke you will vomit. What did I tell you?" The young man replied: "If I smoke cigarettes I will vomit." After having him repeat this several times the subject waked up. The next morning when he lighted his cigarette he became deathly pale and vomited. It is known that you can hypnotize a man and tell him to wake at 4 o'clock and he will do so. All of us know that when sick we took some nasty medicine in coffee or baked apples. We gave up the use of coffee, for we could taste quinine in it.

Dr. Carpenter treated a lady in Washington City for partial loss of eyesight. She could not read on account of her defective eyesight. Under hypnotic influence we can see and hear better. He hypnotized the lady and gave her a paper to read. She read fairly well. In her

waking condition she remembered nothing that had been told her. He treated her four times. In the last treatment he said: "Now to-morrow your eyesight will return. You can read." The next morning she came downstairs and shouted: "Husband, I can read as well as when I was sixteen!" By post-hypnotism the memory may be strengthened. Children may be cured of bad habits, and the power to resist may be greatly enhanced. No improper suggestion should ever be made.

AUTO-SUGGESTION.—Auto-hypnotism is self-hypnotism.

The fakir hypnotizes himself by gazing intently at some object. The clairvoyant medium is self-hypnotized. Many people are in a semi-hypnotic condition in seances, religious frenzy and fanaticism. They are on the subjective plane. Many apparent mysteries can be explained by auto-suggestion. Great religious addresses, bursts of oratory and the harangues of pious religious fanatics can be accounted for by understanding the laws of suggestion. Many persons constantly suggest to themselves that they have certain diseases. The auto-suggestion brings about the symptoms of the disease.

THE DANGERS FROM HYPNOTISM.—The dangers from hypnotism have been greatly exaggerated. The wonderful cases where subjects died under hypnotic conditions or committed crimes are always *far away*. No one ever died under hypnotic influence. We have heard of cases, but all are false. Hypnotize a person and go off and let him alone and he will come back to normal condition soon.

No one can be hynotized without his consent. Hypnotism does not weaken the mind, but may strengthen it. True, if a man goes into the hypnotic state constantly he may become stupid and sluggish. If he sleeps naturally three or four times a day, the same effect is produced. No wise man will permit a hypnotist to hypnotize him too often. As in natural sleep, take a hypnotic sleep only

when you need it. Instead of hypnotism being injurious, it is *nature's sweet rest.*

We hear people say great crimes are committed by persons in the hypnotic state. Remember the subjective mind never sleeps. A hypnotized person will not commit any crime that he would not commit in the waking hours. The law of self-preservation and the fixed moral convictions of a person cannot be overcome. If a person is a forger, he may forge a note under hypnotic influence. If he is honest, he will not forge a note. Offer a man addicted to drink a glass of whisky and he will drink it. Offer the whisky to a lady who will not drink in her waking hours and she will refuse. If you insist, she will pass out of the hypnotic state. If a woman would allow liberties when awake, she might do so under hypnosis. Prof. Carpenter, in Boston, hypnotized a man and said to him: "Do you see that man there by the window? He intends to kill you. Take this dagger and stab him before he kills you." Prof. C. gave him a paper dagger. He rushed over and struck the man. When he came back Prof. C. told him that he missed his enemy, gave him a real glittering dagger and said: "Take this and kill him." He took the dagger and drew back, but paused. The law of self-preservation stepped in and said, "Halt."

In Buffalo a noted hypnotist hypnotized a young girl and attempted to kiss her. She burst into tears and with a fright came to consciousness. True, you can get young subjects to do anything, provided the thing is not contrary to their natures and fixed habits. Hypnotize a romping boy, ask him to turn a somersault, and he will. Ask a dignified man or a cultured woman to do the same thing and neither will obey you.

There is a limit to suggestion. You can get a subject to pick the pockets of the person in the audience. But all the time he knows he is among his friends and is only playing. He follows the suggestion of the operator, but knows he is only acting. Like children who play bear

They dress one of their company up as a bear. When the bear gets after them they are driven into terror. They run, cry and call for help. Yet all the time they know they are playing.

There are two dangers that should be avoided:

1. Under hypnotism the operator may make a post-suggestion which the subject may unconsciously carry out in his waking hours. In all cases of hypnotism there should be present one or two other persons.

2. Auto-hypnotism may make people sick. Many gloomy people brood over supposed ailments. They are constantly suggesting that they have the symptoms of kidney disease or consumption. This repeated suggestion will bring about the symptoms of these diseases.

Hypnotism Applied to Disease.—The hypnotists have cured many diseases. They have healed the cripple, restored eyesight and allayed the fever by the power of suggestion.

Remember, the subjective mind is amenable to suggestion. Suggestion cures or makes sick. Plant the suggestion upon the subjective mind that he has swallowed poison, and convulsions will follow.

Caution should be used in giving suggestion. Mere affirmation and repetition have led to contagion. Affirm a thing, repeat it again and again and it may become contagious. An ignorant priest harangued his flock about the wickedness of permitting the tomb of the Savior to remain in the possession of pagans. Repeating this harangue again and again caused the ignorant and the rabble to rally to his cause. The enthusiasm reached the middle classes, and finally kings, monarchs, soldiers and the educated were carried away by this epidemic. He who opposed the crusade was denounced as a heretic and an enemy to the church. Suggest to a boy that he is dull, and he begins to think he is stupid. If a child is careless and blundering in his manner, do not tell him he is always a stupid dunce. Repeating it makes him believe it. Bet-

ter let him beat you at some game or a race. If he excels once, he begins to have confidence. Tell children they are liars, frauds and thieves, and if they have not the pluck to resent it they will follow the suggestion and be liars, frauds and thieves.

Suggestion has driven many girls to shame. Tell a girl she is a worthless creature and that no one has confidence in her, and unless an adverse suggestion is given, the chances are she will be worthless.

Suggestion has killed many people. A great author in England had a dream that he would die on his eightieth birthday. At first he told the story in fun, but as he grew older it became a conviction. A few friends met to spend the evening with him. Some one playfully pushed the clock ahead and said: "Ha, ha! It is past midnight, and you are not dead." He replied: "I do not understand it. I never doubted for a moment that I would die." Alas, the friends had forgotten the town clock. At the stroke of twelve the author fell dead. Suggestion has sent persons into the trance and they have been buried alive. The patient is very weak, hence in the subjective condition. The physician says, "She is very sick." The patient repeats, "I am very sick." It may be while she is sleeping, the physician says, "She cannot live." The patient's subjective mind hears him and accepts the suggestion. The members of the family show emotion and confirm the suggestion. The patient becomes unconscious. The attendant says she is dying. She accepts the suggestion and sinks into a trance. It is a case of suspended animation. The physician says, "She is dead." Though in a trance condition, she hears all and thinks she is dead, and she is buried alive. Dr. Hudson says: "Hundreds of cases of suspended animation which are pronounced death are reported to me every year." The patient sees and knows that preparation is made for burial. This does not worry him, nor is it inconsistent. Prof. Hudson knows a lady teacher who had been prepared for burial

twice. Near Indianapolis a girl was declared dead. She was robed for burial and placed in the coffin. Her little brother, not knowing what death meant, said: "Sister, what do you want?" "Water," was the reply. At this writing (1904) the girl, now a woman, lives in Indianapolis. As suggestion may cure or make sick, encourage or discourage, save or kill, great caution should be exercised in giving it.

CHAPTER VIII.

SPIRITUALISM.

The belief that the living communicate with the spirits of the dead is as old as the race. Although the Spiritualists talk flippantly about modern Spiritualism, the past had its seances, spirit manifestations and ghost shows. That the spirits of the dead come back to this world to impart information was the common conviction of the Middle Ages. The common claim of modern Spiritualists is that they have ushered in a new era, a new dispensation. Things that seem new are often very old.

ANCIENT SPIRIT COMMUNICATION.—Herodotus, the Greek historian, relates that Periander, the ruler of Corinth, 450 B. C., sent messengers to consult the oracles of the dead. These Grecian Spiritualists, like the modern, tried to peep into the future by invoking the spirits of the dead. Spiritualism was as rife in Rome as in Greece. Strabo, 25 B. C., tells us that the spirits of the dead make known to us hidden things.

Marcellinus, the Roman historian, tells us that in 395 A. D. certain eminent statesmen consulted the spirits to divine who would be the next Emperor. This seance was not a success, for these politicians were condemned for plotting treason.

The Spiritualists of India, two thousand years ago, had their spirit manifestations. They taught that the air was tenanted with the spirits of the dead. These spirits could be consulted. The information they gave was of no value. Just like the mediums of to-day, they tell you supposed truths about your grandmother, but lie about the Savior and deny revelation.

The inhabitants of Canaan were expelled from the land because they practiced necromancy, which was the art of consulting the dead.

Greece, Rome, India and Canaan, with their horrible barbarities, lewdness and infamy, were hotbeds of spirit manifestations.

In its native haunts of darkness and vice, Spiritualism flourished in its proper elements. The mysterious rappings, knockings, stone-throwing and ringing of bells have been reported among all nations. Take the ghosts and spirit manifestations out of Shakespeare and not much would be left in some of his dramas. In the house of John Mompesson in England, 1661, they heard spirit rappings and smelled sulphur. Boots, hats and chairs moved across the room without anyone touching them. This is quite like a modern seance. In 1649 commissioners sent from Parliament in London occupied the Castle of Woodstock. In the night chairs danced over the room, mysterious noises haunted them. In great fright the commissioners fled to London. In 1717 the Wesley family, in Epworth, were disturbed by hearing noises. Mrs. Wesley, the mother of John Wesley, said: "We heard noises over our heads, as people walking. They ran up and down stairs; we heard the crash as of breaking bottles. The next night we heard the knocking as usual."

John Wesley relates these rapping stories and seemed to credit them. He tells us he saw the bed on which his sister was sitting rise into the air.

Spiritualism was common in France, England and Germany years before the Rochester manifestations. Mesmerism created quite an excitement in this country about 1830. The hypnotic sleep, or mesmerized condition, not then understood, prepared the way for the visions of Spiritualistic mediums.

Prof. J. Stanley Grimes created much interest by entrancing his subjects and causing them to address audiences in language not in keeping with the knowledge of the subjects. He was the foremost mesmerist in this country. It was my pleasure to witness his exposition twenty years ago. He was the first to give a scientific

explanation of the wonders of hypnotism. He has done more to show the follies of Spiritualism than any one man on the continent. He tore off the mask of mysticism and applied scientific investigation to these supposed mysterious manifestations.

These communications and manifestations were called by the ancients the caprices of the gods; by the church of the Middle Ages, witchcraft; by the dupes of mediums, Spiritualism; by Dr. Grimes, psychic force within the living. Trances and spirit visitations were reported in Germany. One Frederica Hauff, the Seeress of Provorst, is reported to have held communication with the spirits of the dead. We have the report of persons in England in 1844 who could, in a trance, see with the eyes closed (clairvoyance). In America Andrew Jackson Davis played an important part in preparing the way for the delusion of Spiritualism. In 1843, in Poughkeepsie, N. Y., Prof. Grimes delivered a series of lectures on mesmerism. Among those that he hypnotized (then called mesmerism instead of hypnotism) was a young college graduate by the name of Potter. While hypnotized, Prof. Grimes told him he was Henry Clay. Potter assumed a dignity and used language not natural to him. Again he was told that he was Daniel Webster and told to address the audience. At once, in a solemn tone, he began: "I thank God, Mr. President, that my lot has been cast in this country." The next day the professor hypnotized Potter in his private room and gave him a lecture on the nervous system, which lesson he repeated in the hypnotic state. Mr. Grimes told the young man, while in the hypnotic state, that he would hypnotize him that night and would have him repeat this lecture on the nerves to the audience. The subjective mind never forgets. In the waking moments he did not remember the lesson, but that night, while in the hypnotic state, he repeated the entire lecture, to the amazement of the audience. Men who knew Potter said: "That is a spirit. Potter cannot

talk that way." Prof. Grimes understood the psychic law and knew it was only the subjective mind. In the audience was a young man, Andrew Jackson Davis, who that night took his first lesson in mediumship. Dr. Grimes said to young Potter: "When did you learn that lesson on the nerves?" Potter replied: "The spirit of a great doctor taught me that lesson." In his waking state Potter insisted that a spirit had taught him the lesson. The professor explained all to the audience. A tailor by the name of Levingston, who saw Dr. Grimes experiment with young Potter, succeeded in hypnotizing Davis. In this trance state Davis would give out spirit communications. The next year Davis began a lecture tour with Dr. Lyon as his manager. The doctor would throw Davis into a trance and he would then give out spirit messages. These spirit communications, full of incoherent babblings, were printed in a book, and the occultists went wild over the wonderful medium. Everything was now ready for modern Spiritualism to make its appearance.

THE FOX GIRLS.

Modern Spiritualism originated at Hydesville, N. Y., near the famous Mormon Hill. In this village a house was reputed to be haunted. John D. Fox was not afraid of ghosts and moved into this house, because the rent was cheap. The family consisted of the father, mother and two daughters, Margaret, aged twelve, and Kate, nine. A married son, David, lived near the village, and a married daughter, Leah, lived in Rochester. In history Leah is known as Mrs. Fish, Mrs. Brown, and Mrs. Underhill. Margaret is said to have married Dr. Kane, the great explorer. It is certain that he induced her for a while to abandon mediumship, and after his death she always wore his name.

Early in 1848 the Fox family began to hear noises in this historic house. One night Kate Fox cried out, "Who art thou, Old Splitfoot?" I know not what she meant; I simply record the events. The girls went to sleep, but Mrs. Fox held her first seance. She began to interrogate the intruder. She said: "If you are a spirit, rap three times." Three raps. "How old is my youngest daughter?" Nine raps. "How old is my elder daughter?" Twelve raps. "Are you in trouble?" One rap, no. The next morning the little town was ablaze with excitement. The family moved to Rochester, where Spiritualism became the wonder of the day. Mediums multiplied rapidly. The Fox fam-

ily had been farmers by occupation and Methodists by profession. That these girls were defrauding the people seemed not to enter the minds of the populace. Spiritualism became an epidemic. But fraud will out. It began to be whispered by the relatives of the Fox girls that these raps were tricks. Elizabeth Fish, a niece of Kate and Margaret, said that Kate learned to make the raps by pressing her toes against the footboard of the bed. Dr. Grimes with others went at once to investigate. Here he gives the confession of Mrs. Culver:

DEPOSITION OF MRS. NORMAN CULVER.

"I am, by marriage, a connection of the Fox girls; their brother married my husband's sister. The girls have been a great deal at my house, and, for about two years, I was a very sincere believer in the rappings; but some things which I saw, when I was visiting the girls at Rochester, made me suspect that they were deceiving. I resolved to satisfy myself, in some way; and, some time afterwards, I made a proposition to Catharine to assist her in producing the manifestations. I had a cousin visiting me from Michigan, who was going to consult the spirits, and I told Catharine that if they intended to go to Detroit, it would be a great thing for them to convince him; I also told her, that, if I could do anything to help her, I would do it cheerfully—that I would probably be able to answer all the questions he would ask, and I would do it if she would show me how to make the raps. She said that, as Margaretta was absent, she wanted somebody to help her, and that, if I would become a medium, she would explain it all to me. She said that when my cousin consulted the spirits, I must sit next to her, and touch her arm when the right letter was called. I did so, and was able to answer nearly all the questions correctly. After I had helped her in this way a few times, she revealed to me the secret. The raps are produced with the toes. All the toes are used. After nearly a week's practice, with Catharine showing me how, I could produce them perfectly myself. At first it was very hard work to do it. Catharine told me to warm my feet, or put them in warm water, and it would then be easier work to rap; she said that she sometimes had to warm her feet three or four times in the course of an evening. I found that heating my feet did enable me to rap a great deal easier. I have sometimes produced a hundred and fifty raps in succession. I can rap with all the toes on both feet—it is most difficult to rap with the great toe.

"Catharine told me how to manage to answer the questions. She said it was generally easy enough to answer right if the one who asked the questions called the alphabet. She said the reason why they asked people to write down several names on paper, and then point to them till the spirit rapped at the right one, was to give them a chance to watch the countenance and motions of the person; and that, in that way, they could nearly

always guess right. She also explained how they held down and moved the tables. (Mrs. Culver gave us some illustrations of the tricks.) She told me that all I should have to do to make the raps heard on the table would be to put my foot on the bottom of the table when I rapped, and then, when I wished to make the raps sound distinct on the wall, I must make them louder and direct my own eyes earnestly to the spot where I wished them to be heard. She said if I could put my foot against the bottom of the door, the raps would be heard on the top of the door. Catharine told me that when the committee held their ankles, in Rochester, the Dutch servant-girl rapped with her knuckles, under the floor, from the cellar. The girl was instructed to rap whenever she heard their voices calling the spirits. Catharine also showed me how they made the sounds of sawing and planing boards. (The whole trick was explained to us.) When I was at Rochester last January Margaretta told me that when people insisted on seeing her feet and toes, she could produce a few raps with her knee and ankle.

"Elizabeth Fish (Mrs. Fish's daughter), who now lives with her father, was the first one who produced these raps. She accidentally discovered the way to make them by playing with her toes against the footboard while in bed. Catharine told me that the reason why Elizabeth went away West to live with her father was because she was too conscientious to become a medium. The whole secret was revealed to me, with the understanding that I should practice as a medium when the girls were away. Catharine said that, whenever I practiced, I had better have my little girl at the table with me, and make folks believe that she was the medium, for she said that they would not suspect so young a child of any tricks. After I had obtained the whole secret, I plainly told Catharine that my only object was to find out how the tricks were done, and that I should never go any further in this imposition. She was very much frightened, and said she believed that I meant to tell of it and expose them; and if I did, she would swear it was a lie. She was so nervous and excited that I had to sleep with her that night. When she was instructing me how to be a medium, she told me how frightened they used to get in New York, for fear somebody would detect them; and gave me the whole history of all the tricks they played upon the people there. She said that once Margaretta spoke aloud, and the whole party believed it was a spirit.

"Mrs. Norman Culver."

"We hereby certify that Mrs. Culver is one of the most reputable and intelligent ladies in the town of Arcadia. We were present when she made the disclosures contained in the above paper; we had heard the same from her before, and we cheerfully bear testimony that there cannot be the slightest doubt of the truth of the whole statement. C. G. Pomeroy, M. D.,

"Rev. D. S. Chase."

Prof. Flint, Sen., of the Bellevue Medical College, one of the ablest medical authors in America, and Prof. Lee, of the Buffalo University, investigated the subject and found a lady in Buffalo who could perform precisely what the Fox girls did, and make raps by a peculiar movement of the bones of the knees. The following extracts from Prof. Lee's letter gives the account of their experiences:

"To the Editors of the Tribune:

"Mrs. Fish and Miss Fox were requested to be seated on chairs, their limbs extended and their heels resting on cushions. The reasons for placing them in this position were stated—viz., that we believed, in order that the raps should be heard, that the feet should have some solid support, serving as a *fulcrum;* else the contraction of the muscles of the leg would not throw the bone (head of tibia) out of place; or if so, no sound would be heard, unless the concussion or vibration, which would be thus produced, could be communicated to some sonorous, or vibrating body. While thus seated, more than fifty minutes elapsed, during which no 'raps' were heard, though the 'spirits' were urged, and called upon, by Mrs. F., to 'manifest' themselves. A part of this time Miss Fox was allowed to seat herself on the sofa—her limbs and feet resting on the cushions of the same. No sounds having been heard, it was suggested that the ladies be allowed to take any position they pleased, and see if any 'raps' were then heard. Accordingly, they seated themselves on the sofa, their feet resting on the floor, when immediately a loud succession of 'raps' followed, and continued for several minutes. We then proposed to try another test; so, seating ourselves before the ladies, we grasped each of their knees firmly, so as to prevent any lateral movement of the bones; the 'raps' immediately ceased and were not heard while the knees were thus held, except near the close of the experiment, which continued, once, forty minutes, when two slight sounds were heard, on slightly relaxing my grasp, while, at the same time, I distinctly felt the heads of the bones grating on each other, and the muscles contracting, which, though a very positive kind of evidence to me, I am aware is not so satisfactory to bystanders.

"I should state that our hands were removed several times from the knees, during the trial, and 'raps' were always heard during the interval of removal. At the close of the sitting, which continued till past eleven o'clock, Miss Fox was much affected, and shed many tears, which excited much sympathy on the part of some of the gentlemen present. I need not add that our position was triumphantly sustained, and that public opinion here is now almost universally on our side.

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"You may, very naturally, ask, Why has not this physiological phenomenon been known to physicians before? I answer, that it has, so far as the smaller joints are concerned. Every person,

almost, can snap their finger-joints; many, also, as Mr. Burr, can snap their toe-joints, and some thenr ankles, producing a pretty loud 'rap,' when placed in contact with some sonorous body; but the same phenomenon is very seldom met with in the larger joints, as the knees; and when it is, it has escaped particular observation, and not been made known to physicians, as it neither requires, perhaps, nor admits, of medical aid.

"But it may be said by some that the above explanation is not altogether satisfactory, inasmuch as these 'rappings' are heard in different parts of the room at the same time; or, sometimes, on the table, then the door, then the walls of the room, and at a distance from the 'rappers,' etc. After spending several hours a day, for three days, with Mrs. Fish and Miss F., during which the 'raps' were invariably heard, whenever called for, without, as I recollect, a single exception, I found that in no one instance did the sounds seem to proceed from the door, unless Miss F. was near enough to touch it with her heel; nor did the sounds seem to proceed from the table, unless she was near enough to the leg of the table to touch it with her foot; but, generally, they proceeded from the floor, apparently, in her vicinity, although the floor could be felt to vibrate, at the same distance from her, just as the whole table would vibrate, when she placed her foot against one of its legs. Much of the confusion and error on this subject arises, doubtless, from an ignorance of the laws which regulate the propagation of sounds."

The Fox girls were exposed by Drs. Flint and Lee, of Buffalo. They affirmed that these sounds were made by the toes and ankles of the mediums. So humiliating were these exposures that the mediums for some time refused to submit to the tests.

Henry Seybert, an enthusiastic believer in Spiritualism, shortly before his death, presented a large sum of money to be used for the purpose of investigating Spiritualism. The committee consisted of ten learned men. T. R. Hazard, a Spiritualist, was chairman. They began their work in 1884 and continued four years. They reported:

1. That Spiritualism is fraudulent.
2. That all slate-writing and spirit photography are performed by legerdemain.
3. That the spirit manifestations and materializations are not genuine.
4. That mediums are opposed to critical tests.
5. That there is no evidence that mediums are under

the influence of departed spirits.

Mrs. Kane (Margaret Fox) gave seances before this committee. In this investigation Mrs. Kane said: "I do not pledge myself to conform to anything. I do not even say these raps come from the spirits of the dead. It is beyond human power to tell." After a careful investigation, the committee told Mrs. Kane that they were satisfied that the sounds came from her own body. They invited her to go through another test, but assured her the test would be thorough. She refused. The culmination of the whole matter came, when, in 1888, Mrs. Kane and Kate Fox exposed the entire trick. Mrs. Kane took off her shoe and showed how she could throw her toe out of place and make it rap. Kate assented to this exposure, but later claimed that there were genuine manifestations. What a fall! For forty years Margaret had been startling the world with her wonderful performances. Simpletons had been bowing down to a sprained toe. The mother of Spiritism admits that it is all fraud and delusion. Other exposures followed.

The spirits of a noted pirate, John King, and of his famous daughter, Katie, declared that their ancestors were pre-Adamic. The spirit of Katie came to convince many of the communication with spirits of the dead. The crowned heads of Europe as well as the scientists of this country held conversation with Katie King. Dr. Robert Dale Owen, twice elected to Congress from Indiana, a gentleman of great learning, became a champion of Spiritualism. He wrote in 1874: "I am thoroughly convinced of the truth of Spiritualism."

He attended the seances of Kate and Margaret Fox, Mrs. Fay and Mrs. Holmes. He was constantly with the Fox girls. Dr. Owen said: "I have seen the materialization of the spirit of Katie King more than twenty times. I held her hands and kissed her." He created a great sensation by describing her beauty and loveliness. In a few days he and Dr. Child attended another seance. The

Katie King spirit was found to be the body of a young widow, who was concealed in a bolster in the bed. When this awful *expose* came, the mind of Dr. Owen reeled. He went insane and in a short time died a disappointed man. The Katie King seance was exposed in this country and in England.

All that there is in Spiritualism can be classed under three heads: (1) Fraud; (2) delusion; (3) a subjective force within the medium. Some people will tell you that they cannot be deceived. How foolish such a statement! Who has not attended the entertainments of Kellar or Herrmann and seen them bewilder the entire audience for hours? Under the electric light and in the presence of two thousand people, I saw Mr. Kellar take his place on a chair. He then said: "Watch me. I am going to spiritualize and then materialize." We watched. He began to fade away, he became a ghostly skeleton, then a mere shadow, a mist, and he was gone. Shortly we saw his form in outline, then his shadow, and finally he sat there as at the beginning. How did he do this? I do not know. Two thousand people were deceived.

The wizard Maro walked up to me once in the presence of fifteen hundred people. He said: "Count how many dollars I place in your hand." I counted ten. He said: "Would you swear there were ten?" I said I was certain. To a gentleman by my side he said: "Take these dollars and drop them one by one upon the plate." Fifteen hundred people declared that there were ten. He then told the man to pick them up one by one, put them in his hand and close his hand over them. "Now, are you sure you have ten dollars in your hands?" "Yes." The wizard walked off twenty feet, took five other dollars from his pocket and threw them apparently, toward the man with the dollars. On opening his hands there were fifteen dollars in his hands. These men can deceive you all night. They cause flowers to bloom in your presence. They hold wonderful seances and spirit manifestations under the arc

light. The fakirs of India surpass all Western performers. Mr. Herrmann tells us that he saw a fakir step twenty feet away from him, fold his arms and sink into the ground. In a moment he came out of the ground. The attendant of Mr. H. saw the fakir standing all the time. This resembles a noted seance in New York, where part of the audience saw the medium floating in the air, while others saw her sitting in the cabinet.

Again Mr. Herrmann tells us of a fakir who climbed a pole; another man ran up the pole, took a sword and cut off the legs and arms of the man who had climbed up before him. The legless man fell to the ground, picked up his legs and arms, put them on and walked away. These wizards and sleight-of-hand men will deceive you for hours. They tell you there is no spirit in it. It is purely trickery.

If these men who do not claim any spirit power can deceive you in the light of day, what may a Spiritualistic medium do in the dark seance?

Hallucination performs a great part in these so-called spiritual manifestations. Men think they see things. Not all mediums are frauds. They are deluded. They think their vain imaginings are realities. Boastingly Spiritualists will say: "We know what we saw. You talk against us without seeing." Yes, but all Europe saw witches. Good men testified in court that they saw witches or old women fly down chimneys. Upon the evidence of these men, more truthful than any Spiritualist, thousands were put to death. The insane man converses with his mother's spirit, sees her and handles her with his hands. The drunkard sees devils and hears the cries of spirits damned. The spirit medium sees the spirits of dead men. They all see through the subconscious mind. The hypnotized man sees angels, spirits, dogs or whatever is suggested to him.

Dr. Carpenter, of Boston, hypnotized a young man who was a lover of Greek literature. In the hypnotic

state Dr. C. said to him: "Would you like to have an interview with Socrates?" "Certainly, Dr. Carpenter, but Socrates is dead." "That is true, but he is here in spirit. Now, permit me to introduce you to Socrates." The young man bowed to the supposed person of Socrates. He assumed a serious tone of voice, asked questions of Socrates and answered them himself in the language of the great teacher. For one hour he kept the audience in rapt admiration. Many were convinced that he was possessed of a spirit, while Dr. Carpenter explained the manifestations. All that the young man had ever read of Socrates came before him. The subjective mind never forgets.

We see this power manifested in religious frenzy. Some ignorant youth imagines the spirit is moving him. He is half-crazy. His subjective mind dominates. Everything he ever heard or read is now his for use. He begins his trance sermon and people call it spirit, because they have no other name for this unusual occurrence. Hypnotized persons can sing and talk better than in normal condition. They can also see and hear more perfectly. The spirits seen and heard by mediums are the creations of their subjective minds.

It is folly to declare that all things not understood are spirit manifestations. Hypnotism, telepathy, thought transference, mind reading and subjective memory have made plain many phenomena that were mysterious a few years ago. Who can explain the ways of the carrier pigeon? Put the pigeon in a dark cage, lock it in an express car, ship it away 500 miles, toss it into the air, and like a dart it will return to its home. What sense directed it? The next age will reveal to us more things than have been dreamed of in our philosophy.

PSYCHIC FORCE.

Twenty years ago the trance, telepathy, clairvoyance, hypnotism, clairaudience and the kinetic force were poorly understood. The mysterious and supernatural sur-

rounded these forces. Where these were not understood they were called spirit forces. To-day clairvoyance, clairaudience, telepathy, hypnotism and mind reading are recognized as powers inherent in the mind of man.

Let us define a few terms:

Clairvoyance means clear seeing. In the clairvoyant state, hypnotic or mesmeric, subjects see better than in normal condition. In this state it is possible to read sealed letters, and to it may be attributed many of the mysteries of Spiritualism. Some psychics are able to read with the eyes closed or tightly bound.

Clairaudience, clear hearing, is that faculty of the mind which enables the objective mind to communicate with the subjective mind without the agency of spoken words. Socrates thought he was watched over by a guardian spirit, which warned him in time of danger. Really, Socrates was talking to himself. His subjective mind could see and hear things not discernible by the objective. That these faculties do often give us warning can scarcely be denied. People have premonitions and think them supernatural, while it is only the subjective mind warning us of danger. Many mediums have this faculty largely developed. They really think they are talking with spirits, while they are simply conversing with themselves.

Telepathy is the power of one subjective mind to communicate with another subjective mind. It is the means of conveying information from one subjective mind to another. Telepathy, thought transference and mind reading belong exclusively to the subjective mind. The subjective mind may send a message to another subjective mind, and the message may not be lifted above the threshold of consciousness; that is, a person in the subjective mind may send a message to another person and his subjective mind may receive the information. The recipient may not be in the subjective condition, hence not able to receive the message.

The kinetic force is that power which enables the subjective entity, the spirit in man, to move objects without physical touch and to act without the aid of the senses—that is, independently of the body. Spiritualism began with the spirit-rapping phenomenon. Then spirit materialization became prominent. After these things were explained to the mundane, they began to call up spirits to reveal the future. Mediums read sealed letters and tell us it is the power of the spirit. Science knows it is the power of the mind. The writer held a trunk check in his hand in such a manner that no one could see it except the man who was enrapport with a mind-reader, who was fifty feet from him. As soon as the man saw the check the mind-reader called out: "Trunk check, No. 384." It was impossible for her to see the check. Go to the seance and the medium gives you a fair description of some departed friend. That is no evidence that she saw the spirit of your relative. She was in the subjective state—for all mediums are self-hypnotized. Your mind had the picture of your friend planted upon the subjective memory. The medium read your mind. Purely a case of thought transference—telepathy. In an Illinois town not long ago a lady came to me under much excitement. She had been to a seance and had conversed with her grandmother. The dear old lady wore the same blue calico dress and small red shawl about her head. I asked her how she got the information. She said: "The medium told me there was an old lady present who wanted to talk to me, then gave an exact description of my grandmother." Imagine a spirit coming back to this world attired in an old blue calico dress, with a red shawl around its head. The medium merely read the mind of the sitter. She gave the description and imagination did the rest. But, says someone, "the medium told me something I was not thinking about. How could she read what was not in my mind?" Keep these things in mind:

1. The subjective mind never forgets.

2. The subjective mind remembers much that the objective has forgotten.

3. Telepathy is the power or force of the subjective mind.

This medium, in the subjective state, went into the storehouse of your subjective mind and told you things there long forgotten. Generally they bring up trivial things we have not thought of for years. I met a man in California who said: "I think I met you once in Ladoga, Ind. My name is Olcott." I assured him I never knew a man by that name. He replied: "Do you remember having been at a country spelling-school, where the alarm of fire was given? The audience stampeded and you handed a little boy out of the window?" I told him I remembered the place very well. He replied: "Well, I am the boy." The name came back with the occurrence. He gave me a test. I had forgotten the occurrence. So the medium gathers some insignificant thing and gives you a test. She reads your mind.

Another case may arise. The medium tells you something that you do not know, and she did not know. The occurrence was unknown to both parties. Neither the sitter nor the medium possessed any knowledge of the matter. Yet she tells you about the occurrence. How did she get the information? She says: "The spirit of the dead gave me this knowledge." In her self-hypnottized condition she may really think that is true. A short time ago the community was all excitement over the following occurrence: A ship was lost off the coast of New Jersey. On that ship was the mother of a young man living in a seaport town. He knew his mother was lost, but the body could not be found. He consulted a medium, who gave him this information: "Your mother was not drowned. I have a message from her. She says that in the wreck she was struck by a beam; that her head was crushed, and that she died before the ship sank."

The next day the body was found and the head was crushed.

There are two explanations:

1. A mere guess of the medium.

2. Telepathy. The mother was hurt. The first person that she would think of would be her son. She sent him a telepathic message, telling how she was injured. He, the son, not being a psychic, nor in the subjective state, his subjective mind received this telepathic message, but the information was not lifted up to consciousness. He consulted the medium, who went into the subjective. In this subjective state her subjective mind read his subjective mind and she gave him the message. It is important to remember that the subjective cannot commune with the objective. The subjective mind must send its message to the subjective. The medium says the spirit of the dead gave her the message information. What does that imply?

Here is a mother in sore distress. An anxious son seeking for the body of his mother. Some spirit sitting around idle, saw the mother hurt and fled over land and sea to tell this medium. By mere chance the son consulted this medium and received the information. What a silly old spirit! Why did it not go to the son directly? It is the old, old fad. If this is not a spirit, what is it? I don't know. Therefore, it is a spirit. Why should the spirit of a dead man be consulted? Cannot a spirit of the living reveal as successfully as the dead? Many of the wonders that are supposed to come from disembodied spirits come from the spirit within the living. Your own spirit is a better monitor than the spirit of the dead. Every phenomenon of Spiritualism has been explained without resorting to supermundane influences. Rappings, table-turning, spirit photography, materialization, slate-writing, mind-reading and, indeed, every act of the Spiritualist has been duplicated by men who lay no claim to the supernatural. Irving Bishop read a sealed letter.

He, blindfolded, read the number on a check. He made no claim to the communication from the dead. It was a psychic force within himself. The condition of the medium and the hypnotic subject is the same. Both are amenable to suggestion. The medium is self-hypnotized. In preparing to become a medium the learner is required to go into a dark room, go into the subjective condition and for twenty-four hours think of nothing only than that the spirits will come at his bidding. Auto-suggestion is all powerful to the medium. She looks for spirits, and in this exhausted condition she sees imaginary objects and calls them spirits of the dead. Any one can go through the same experience. Children cover their heads and in the dark see cats, dogs, bears and whatever they look for. In hypnotism we have oral suggestions. Tell the subject he sees the spirit of a departed friend and he sees it in his mind. Tell him he is a pig and he acts piggish. Suggestion can be given telepathically, one subjective mind to another; or the suggestion may be the auto-suggestion, hypnotizing one's self, as the medium or the fakir. Ignorance of the laws of suggestion has made converts to spiritualism. A confused person goes to the seance. He asks the medium to give him some test. The medium goes into a trance, and tells the sitter his name. This surprises him. Yet he is not a convert. He waits for a better test. The medium now tells him of the death of his father, and the manner of his burial. This startles him, yet he says, "perhaps she got my name from the hotel register, and read in my mind of father's death." He is not yet convinced of the genuineness of spiritualism. She now tells him of some trifling event of his boyhood. He cannot recall it. He leaves the seance, goes at once to his mother and asks about this boyhood prank. He finds it just as the medium had said. He is now a convert to spiritualism. All is easily explained. She reads his mind. All he ever knew was in his subjective mind. She entered this house and selected this little event. The medium

herself may think that a spirit gave her this information, when it was only her sub-conscious mind. All this is plain to men who think, yet most men do not think. The lazy man avoids the labor of thinking, by declaring that all mystical manifestations are the caprices of the spirits. The best psychics are persons in ill health. Imagination is more pronounced in the sick, hypnotic, and the insane than in persons in normal condition. The London Society of Research, The Seybert Commission, Prof. Hudson and the great scientists of psychic study declare that this subjective entity or soul can communicate otherwise than through the senses. Let this telekinetic force be thoroughly proved and spirit communication must be abandoned. Some scientists affirm that the soul of man may create a phantasm that can be seen. The dreamy philosopher of the Orientals is finding followers in our country. Theosophy is warmed over Hindooism.

There is no proof that any departed spirit ever came to communicate with men. All the proof rests with the spiritualists. "Margaret Fox said: "I do not know this manifestation to be the spirit of a dead man. It may be the spirit of the living, or it may be a recreated spirit." Many leading spiritualists admit that they cannot tell whether the communication is from a good or a bad spirit. That bad spirits personate the good. We know they are not good spirits. Your mother's spirit would tell you the truth. Any spirit medium will tell falsehoods if you deceive her. When you call up the spirit of your mother ask the medium a few questions like these:

1. Are you happy? Yes.
2. Is my departed sister with you? Yes.

The fact is you never had a sister. You lead the medium wrong. She answered your questions according to your leading. Of all the people that Jesus and the apostles called from the grave not one even mentions anything beyond. Paul tells us it is not lawful to tell what is on the other side of the river of death.

The Witch of Endor. 1 Samuel 28:7-25. The one great proof text that the disembodied spirits converse with the living is found in the Witch of Endor. Spiritualists constantly refer to this model seance. I do not see how spiritualism can find any encouragement here. She was a criminal worthy of death. God has condemned all these deceivers. That this witch was similar to the mediums of this day, I freely grant. She was nothing more than a medium, a fortuneteller. Then as now she was a deceiver and a fraud. Look into the history of the case. Samuel was dead, Saul was sore pressed by the enemy; God had departed from him. He could not get a communication from him (God) through dreams or a prophet; his sins had caused God to reject him; Saul had put these vile deceivers to death because God had commanded it. Under this great storm and stress Saul consulted one of these very women whom God had condemned. The witch asked whom she should bring up. Saul said Samuel. Saul was disguised, but she recognized him (by his partially visible form or by mind reading) and was alarmed; Saul assured her he would protect her. She continued the seance; she announced that some one was coming out of the earth; (not down from heaven or Ramah); she said this being was an old man with a mantle; just as she had seen Samuel, for he lived only eight miles away. Her subjective mind reproducing the image of Samuel. Saul perceived it was Samuel, not by sight, but from the description given by the woman, and Saul supposed it was Samuel, and the Bible speaks of this personation as a fact. The divine writer continued to record the appearance as it seemed unto Saul and the trance medium. A close examination of the occurrence will convince anyone that the spirit of Samuel had nothing to do with the affair. Samuel was not there in his disembodied spirit for the following reasons: Immortal souls do not come up out of the ground wrapped in a mantle. 2. A soul as brave as Samuel would not be disturbed.

This is an old fad of mediums. They must have proper conditions or the timid spirits will flee. What nonsense. Think of the spirit of Napoleon, who when living swayed the destinies of nations, played with kings and popes and led legions to victory, being intimidated because some skeptic attended a seance. 3. Samuel was a holy prophet. He would not come at the bidding of the wicked woman, that God had condemned. 4. God would not call him up, because He had refused to commune with Saul. 5. The Devil could not bring him up.

Now if Samuel of his own accord would not heed the call of the wicked witch, the Lord did not call him back, and the Devil could not do it, the spirit of Samuel had nothing to do with this seance. Still this is a fine case of ancient spiritualism. Those witches, wizards, necromancers, and divisers of the olden times were condemned to death. Suffer not a witch to live! There were enemies to the country and traitors to the Lord. They are dangerous to society now.

Spiritualists have gone on deceiving and being deceived. They reason as foolishly as Dr. Owen and the witch finders. Major Premise: "Every thing we cannot explain is produced by the spirits of the dead." Minor Premise: "We cannot explain the seance. Conclusion: "Therefore the manifestations of the seance are produced by the spirits of the dead."

THE PROMISES OF SPIRITUALISTS A FAILURE.

Spiritualism made its appearance with the boast that the day of reformation had come. It posed as an angel of light. It claimed to be the second coming of Christ. It claimed to be the saviour of humanity, the eradicator of evils and the promotor of good. It was to reform society and regenerate man. Has spiritualism made good her claims? From its birth fraud has been its main support. Without trickery and deception, it would never have gone out of Hydesville.

Three times the Fox girls were exposed and finally in

1888 they confessed that they made the spirit rappings with their toes, ankles and knees. When I made this statement in Carrolton, Mo., physicians declared this impossible. In this town where I lectured I met Mrs. Nettie Bear of DeWitt, Mo. In the presence of Rev. E. H. Kellar of Carrolton and C. E. Wagner, she demonstrated that she could make these raps not only with her ankles and toes, but with her shoulders as well.

In 1847 the Katie King seance was exposed in the presence of Dr. Owen. This *expose* drove Dr. Owen insane. In 1876 Anna Steward was exposed in Terre Haute, Ind. Every Spiritualistic journal prior to the exposure declared her to be one of the best mediums in this country. Hull, Jameson, and Judge Edmonds affirm that nearly every medium of importance has been exposed. Mediums as a rule have two careers, one as a spirit medium, then when they are exposed, they start out lecturing on the exposure of all mediums. The Spiritualistic Journal in 1877 exposed the photographic spirit fraud of Mrs. Blanchard. Dr. Slade, the slate-writing medium performed before the crowned heads of Europe. In 1876 he was exposed. Dr. Childs discovered that the Katie King spirit was Mrs. Holmes. The Bennetts were marvels, but were exposed and then went about exposing others. Mr. Holme, the greatest medium in the history of spiritualism, said: "I doubt if there be five materializing mediums that have not been caught in perpetrating some fraud."

Mrs. Blavatsky, the founder of Theosophy, was twice exposed as a fraud. Spiritualism is immoral and dangerous to the young. Its tendency is toward free-love. Fifty years ago their lectures proclaimed the doctrine of free love. Andrew Jackson Davis wrecked a happy family in his affinity hunting. Leo Miller says every desire of the passions is a righteous desire. Dr. A. B. Child wrote a book. All spiritualists accepted the book as good doctrine. Here are some of its statements:

"Whatever is is right." "Whatever desire there is, good or so-called bad, is a natural desire of the soul. Vice as well as virtue is beautiful. Both are right." Leo Miller practiced what he preached and induced Mattie Strickland to leave her parents and follow him. The spiritualistic convention at Rock Island, Ill., 1886, declared "There is no such thing as moral obligation. Vice is as good as virtue."

Victoria Woodhull, whose advocacies of free love became too indecent to be endured by the state authorities, became president of the National Spiritual Association. Six of the editors of spiritualistic papers, and that is about all of them, are free-lovers. The Crucible is edited by Moses Hull, who published the fact that he is living with Mattie Sawyer without marriage. Mr. Hull by way of defense says: "We hold damning facts about nearly all of the spiritualist lecturers." The editor had gathered these facts to prove that the other editors were as deep in the mire of free-loveism as he. He openly confesses his free-loveism. The records he published are too debasing to print here. In 1877 he advocated the abrogation of the marriage relation and free promiscuous relations of the sexes. Free-love is free lust. Hear the testimony of those who have tasted the fruits of spiritualism.

Dr. B. P. Randolph, author of a work "Dealings with the Dead," was eight years a medium. He gives his opinion of it in the following scathing words:

"I enter the arena as the champion of common sense, against what in my soul I believe to be the most tremendous enemy of God, morals and religion that ever found foothold on the earth;—the most seductive, hence the most dangerous, form of sensualism that ever cursed a nation, age or people. I was a medium about eight years, during which time I made three thousand speeches, and traveled over several different countries, proclaiming its new gospel. I now regret that so much excellent breath was wasted, and that my health of mind and body was well nigh ruined. I have only begun to regain both since I totally abandoned it, and to-day had rather see the cholera in my house than be a spiritual medium.

"As a trance speaker I became widely known, and now aver that during the entire eight years of my mediumship I firmly and sacredly confess that I had not the control of my own mind, as I now have, one-twentieth of the time; and before man and high heaven I most solemnly declare that I do not now believe that during the whole eight years I was sane for thirty-six consecutive hours, in consequence of the trance and the susceptibility thereto.

"For seven years I held daily intercourse with what purported to be my mother's spirit. I am now fully persuaded that it was nothing but an evil spirit, an infernal demon, who, in that guise, gained my soul's confidence and led me to the very brink of ruin. We read in Scripture of demoniac possession, as well as abnormal spiritual action. Both facts exist, provable to-day; I am positive the former does. A. J. Davis and his clique of Harmonialists say there are no evil spirits. I emphatically deny the statement. Five of my friends destroyed themselves, and I attempted it, by direct spiritual influences. *Every crime in the calendar* has been committed by mortal movers of viewless beings. Adultery, fornication, suicides, desertions, unjust divorces, prostitution, abortion, insanity are not evils, I suppose. I charge all these to this scientific Spiritualism. It has also broken up families, squandered fortunes, tempted and destroyed the weak. It has banished peace from happy families, separated husbands and wives, and shattered the intellect of thousands."

Prof . T. J. Hudson, one of the most careful writers, says:

"I do not charge Spiritualists as a class with being advocates of the doctrines of free love. On the contrary, I am aware that, as a class, they hold the marriage relation in sacred regard. I cannot forget, however, that but a few years ago some of their leading advocates and mediums proclaimed the doctrine of free love in all its hideous deformity from every platform in the land. The moral virus took effect here and there all over the country, and it is doing its deadly work in secret in many an otherwise happy home. And *I charge a large and constantly growing class of professional mediums with being the leading propagandists* of the doctrine of *free love*. They infest every community in the land, and it is well known to all men and women who are dissatisfied or unhappy in their marriage relations, that they can always find sympathy by consulting the average medium, and can, moreover, find justification for illicit love by invoking the spirits of the dead through such mediums."

To the young the danger from mediums is appalling. Notice the prayers of the spiritualist:

On the 8th of December, 1861, Miss Lizzie Doten, one of the most popular spirit mediums in America, at a meeting in Lyceum

Hall, Boston, offered the following Spiritualistic prayer to Satan:

"O Lucifer, thou Son of the Morning, who fell from thy high estate, and whom mortals are prone to call the embodiment of evil, we lift our voices unto Thee. We know thou canst not harm us unless by the will of the Almighty, of whom thou art a part and portion, and in whose economy thou playest a part, and we cannot presume to sit in judgment over Diety. From the depths of thine infamy streams forth divine truths. Why should we turn from thee? Does not the same inspiration rule us all? Is one in God's sight better than another?"

Prof. W. Chaney, in San Jose, Cal., prayed: "O Devil, Prince of the Christians' hell, hear my prayer."

The following is an extract from the writings of J. F. Whitney, editor of the New York Pathfinder:

"Now, after a long and constant watchfulness, seeing for months and for years its progress and its practical working upon its devotees, its believers, and its mediums, we are compelled to speak our honest conviction, which is, that the manifestations coming through the acknowledged mediums, who are designated as rapping, tipping, writing and entranced mediums, have a baneful influence upon believers, and create discord and confusion; that the generality of these teachings inculcate false ideas, approve of selfish individual acts, and indorse theories and principles which, when carried out, debase and make men little better than the brute."

Dr. Hatch, one of the husbands of the famed medium Cora Hatch, at one time a spiritualist himself, says:

"The extensive opportunity I have had, and that, too, among the first class of Spiritualists, of learning its nature and results, I think will enable me to lay just claims to being a competent witness in this matter. I have heard much of the improvements in individuals, in consequence of a belief in Spiritualism. With such I have no acquaintance. But I have known many whose integrity of character and uprightness of purpose rendered them worthy examples of all around, who, on becoming mediums, and giving up their individuality, also gave up every sense of honor and decency. There are thousands of high-minded and intelligent Spiritualists who will agree with me that there is no slander in saying that the inculcation of no doctrines in the country has ever shown such disastrous moral and social results as the spiritual theories. * * * Iniquities which have justly received the condemnation of centuries are openly upheld, vices which would destroy any wholesome regulation of society are crowned as virtues, prostitution is believed to be fidelity to self, marriage

an outrage on freedom, bastards claimed to be spiritually begotten! * * * The abrogation of marriage; bigamy, theft, rapes, are all chargeable to Spiritualism. I most solemnly affirm that I do not believe that there has arisen a class of people who are guilty of so great a variety of crimes and indecencies as the Spiritualists of America. Spiritualism and prostitution, with a rejection of Christianity, are twin sisters. I have been able, with but little inquiry, to count up seventy mediums, most of whom have wholly abandoned their conjugal relations; others living with paramours called 'affinities,' others in promiscuous adultery, and still others exchanged partners."—*D. B. F. Hatch, from Spiritualism Unveiled.*

The spiritualists in convention in Chicago resolved:

1. That no charges may be made against members.

2. That any person without regards to morals, could become a member.

If we did not know that spiritualism was the outcome of fraud, delusion and the psychic force, we would be driven, on account of its debaucheries, to believe that the Devil himself was the originator of this debasing system.

No woman who prizes her honor will become a medium or a medium visitor.

Disappointment, heartache, shame and suicide are the results of seance visits. No medium can help you. Mediums can and do pollute those who confide in them. Spiritualism ruins health, debases the mind, blasts the character and damns the soul. If you would gain heaven, shun spiritualists.

CHAPTER IX.

MENTAL MEDICINE VS. DIVINE HEALING.

Before discussing Christian Science, divine healing, faith cure and kindred subjects, it will be important to examine the history of mental healing. In all ages and among all people the sick have been healed without medicine. These cures have been performed by pagan, heathen, Mohammedan, Mormon, Catholic, Protestant, atheist, infidel and Christian with equal success. The means used to cure the afflicted were charms, incantations, prayer, laying on of hands, relics, bones of saints, king's touch, beating the tum-tum drum, bathing in sacred fountains, and remedies too numerous to record here.

The Christian can claim no pre-eminence over the Hindoo. Mormon, Adventist and Spiritualist had performed wonderful cures long before the modern cults had existence.

Before Christ came to this earth, back in the mountains of Thibet was a stagnant pool that superstition declared contained healing properties. People came for thousands of miles, drank this water, threw down their crutches, tore off their bandages and went home rejoicing.

Emperor Vespasian cured the lame and blind by touching the patient with his toe. Emperor Hadrian cured the afflicted by the touch of his fingers. The touch of the king cured the king's evil. Charles II touched 100,000 persons. King James, in one journey through England, by mere touch of the hand cured 800. Valentine Greatrakes in Cork, Liverpool and London cured multitudes by the touch of his hands. But finally the patients became so numerous he treated them by gazing upon them.

All the wonderful cures are not confined to modern healers. A count in Germany cured many of stammering by kissing. The medicine men of the Indians expelled

disease from the wigwam. St. Patrick healed the blind and lame by imposition of hands.

History tells us that in 1625 the soldiers of William of Orange were dying with the scurvy. The prince knew the power of the mind in healing disease. He had his physician go into the shut-up quarantined city and tell the soldiers that the Prince had secured a wonderful medicine, and that a few drops would cure any one. They believed the Prince, took the medicine and were cured. He gave them nothing save a little wormwood and colored water. The medicine of course was worthless, but it not only cured the individual, but a pestilence was abated.

Saint Bernard is said to have restored sight to eleven blind persons, and healed eighteen lame in one day. The missionaries tell us that pagan priests healed by sorcery.

A party of young people on their way home from a revival meeting imagined they saw Jesus in Knock Chapel, in Ireland, an old abandoned church house. He told them to eat pieces of mortar of the old mud house and be healed. The afflicted come from afar, eat the mortar, throw away their crutches, and return cured. This chapel is full of crutches and bandages that have been tossed away by the sick. Lowell tells us enough mud had been eaten to make four such chapels.

Were there any curative properties in this mortar? Certainly not. It was mental medicine that healed them.

In 1858, a peasant girl of Lourdes in France, thought she saw the Virgin Mary come out of the water of a grotto. The Virgin bestowed curative properties upon this water, and gave out that all who drank of it would be healed. Many people claimed to be healed, but the climax was reached when in 1876 thirty-five cardinals and a hundred high church officers consecrated a church built over the grotto. Many people, and especially Catholics, came here, drank and went home cured. Many bathe in the water and are healed. To deny this is to deny all

history. Dr. J. M. Buckley visited this grotto. He saw hundreds drink and improve in health. Were there any curative properties in the mud of Knock Chapel or the waters of Lourdes? No. What cured these people? It was mental medicine, mind cure. About 1800, Mesmer startled both continents with what seemed to be miraculous cures. He called his system magnetism, afterwards animal magnetism. At first he healed the sick by stroking the diseased body with magnets. He claimed after a while that he could magnetize (hypnotize) his subjects by stroking them with his hands. "He healed the sick, caused the lame to walk, and the blind to see." Leleuze added to this mesmeric power suggestion, and scores were healed. The sick came from all parts of the continent. The fame of Mesmer became world wide. No healer of this century, let him or her be of the school of Christian Science or faith cure, has approached anything like the success of the mesmerizers of France. Was there any virtue in the magnets of Mesmer? No. Mind did the healing. To deny that thousands were healed is to deny the evidence of millions who have witnessed these cures. Mesmer never claimed to have any divine power. Mrs. Ellen White and other Adventists in 1857 claimed that they healed the sick by prayer and application of hands. In Connecticut they tried to bring a dead girl to life. They prayed all night, and refused to bury her until decay began. Today hypnotism is doing wonderful things.

Remember there is a dual mind, subjective and objective; that the subjective is amenable to control by suggestion. Hypnotize persons and tell them they are sick and they will get sick. They believe your suggestion. Hypnotism is now in general use among up-to-date physicians. Dentists hypnotize patients and extract the teeth; surgeons hypnotize patients and amputate a hand or a foot. A surgeon in London but a few months ago hypnotized a patient, put him in the cataleptic condition, and cut off his leg. The man did not flinch. The writer

ran a needle through a lady's hand while she was hypnotized and she did not wince, yet she was controlled by a whisper from the operator. Nervous afflictions, bad habits, drunkenness and serious ailments are cured daily by hypnotic treatment. Mental medicine has become a science.

Dr. Bramwell of Scotland, gives this case: "In 1890 a lawyer thirty-four years of age, came to me for treatment. His health had failed and he had become a chronic invalid. He was afflicted with nervous prostration, dyspepsia, fever, and once attempted suicide. He had the best medical treatment possible. I hypnotized him and treated him daily. He in one month was cured, and now is robust and cheerful." The reader must understand that in the hypnotic state the operator can converse with his patient. In this state, the doctor suggests to him that he is getting better, that he can eat heartily when he wakes up, that his circulation will be better. All this he believes while in the hypnotic state. By post-hypnotism he is healed, his subjective mind remembers the suggestion and carries it out.

Voisin, a famous Paris physician, writes: "A woman whose arms had been paralyzed for six months, her fingers were shut so tight that her nails had made wounds in her hands. I hypnotized her, and told her to open her hands. This she did, and I then commanded her to move her arms and she moved them easily. In a few treatments she was well." The writer saw Dr. W. E. Harlow hypnotize a young man who was addicted to cigarette smoking. In the hypnotic condition he told the young man that if he ever smoked again it would make him sick. He had the subject to repeat: "If I smoke it will make me very sick. I will vomit." The next day when he lighted his cigarette he became sick instantly and vomited. He gave up the habit of smoking. Anyone can experiment. Reread the chapter in this book on hypnotism. Suggestive therapeutics and hypnotism are removing the

healing of disease from the realm of supernatural and mystical. We know the mind can make sick. You see a mangled body, it makes you sick. The mother hears of the death of a child and she faints. In great sorrow comes the cold perspiration. You swallow a glass of water. Some one tells you it is poison, and you vomit. What made one get sick, another faint, and another vomit? The mind sets up a chemical process. Why does a lady blush? The mind drives the blood to the cheek. A harsh word has killed, an angry word sets a man on fire.

There is not an organ in the body but what can be excited by thought. All admit that all these things are the results of the mind. If the mind can make sick, can it not cure? If a fright may stop the beating of the heart and cause death, cannot a kind and soothing word increase the circulation and relieve suffering? If the mind can cause pain, it can also relieve pain. Mind has killed many. Convicts have died thinking they were bleeding to death, when in fact only a little warm water was passing over the supposed cut in the leg.

Imagination has cured and killed thousands. Knowing these things, why relegate them to the regions of the mysterious, and call them divine? Healing is not a religion, but a science. The cures wrought by the Christian Scientist, Faith Healer, or Dowie can be easily duplicated by the hypnotist, and mental science. Christian Science and the divine healers can not lay claim to greater wonders than can the patent medicine vender, the fakir or the mesmerizer. Does anyone believe that the waters of Lourdes, the mud of Knock Chapel, or magnet of Mesmer had any curative value? Yet crutches and bandages fill the chapel as witnesses that the owners were healed.

Every case of Christian Science and Dowie healing can be paralleled by those who do not claim supernatural power.

Does Dowie cure the fever? So does the magnetic healer. Does the Christian Scientist cure rheumatism? So does the Indian Medicine Man. Literature is full of quack medicine healers. They have testimonies as valuable as any of the Scientists. In reading of the wonderful cures of these so-called divine healers two things should be kept in mind:

1. In nearly all of these reports in the literature of these healers are exaggerations.

2. That real cures have been duplicated by the mind healers.

Dr. Schofield, who has investigated this subject, speaks as follows in reference to Christian Science and kindred cults:

"After a careful examination and inquiry, I have failed to find a single organic cure. The faith healer publishes the cure of consumption, tumors and diphtheria, but in all my searching I have failed to find one single case. I find on investigation that the cases greatly exaggerated are of a nervous nature."

Every case reported correctly can be paralleled by the mind healer, the regular physician or the hypnotic.

Case 1. While in California a lady said to me: "I know I was divinely healed. I was a cripple going on a crutch. I went to hear a lecturer on Divine Healing. When the lecture was over he came to me and said, 'God does not want you to walk on a crutch; drop your crutch, give me your hands and walk to me.' I did so, and he then told me to trust God, leave my crutch, and go home. I took my husband by the arm and walked home. I have never used my crutch since. I know I was divinely healed." Parallel: In the same town, a young man was crippled in a wreck. He went on two crutches. He secured the position as a cattle herder. One beautiful afternoon he tied his crutches on his saddle, got off his pony and lay down under the shade of the trees. A passing train stampeded the herd of 10,000 cattle. The cat-

tle started toward the crippled man; his pony ran off with his crutches, and in a moment he would have been trampled to pieces unless he escaped. Forgetting that he was crippled he sprang up, and ran a mile over the hills. He never used crutches after this occurrence. Now, the first was *divine* healing, and the second *bovine* healing. There was as much God in one as the other. It was the mind controlling these feeble bodies.

Case 2. Mrs. Eddy tells that a Mr. Clark in Lynn was near death's door. She says: "I went to his bed. In ten minutes he opened his eyes and said, 'I feel like a new man.'" Duplicate: The writer sat by the bed of what all supposed to be a dying woman. For weeks she had been a helpless invalid. She could not turn herself in the bed. Instantly she became a raving maniac. She sprang out of the bed with an activity that was alarming. Two strong men caught her, but with almost superhuman strength she tossed them against the wall as if they had been pigmies. In a few moments she gained control of her mind, looked confused, and said: "How did I get out here?" She never took her bed again, and soon gained her strength and health. What gave her this power? That sub-conscious mind, entity, that inward soul, executed these wonderful performances.

Case 3. The Christian Science Journal tells us that one of the patients of a leading healer had lost the power of speech. The healer reasoned with her, and she spoke. Duplicate: I was to deliver the annual address before a college graduating class. When I arose in the morning I was too hoarse to speak. What must I do? The students depended upon me. I decided to resort to quinine; went to a drug friend and asked him for 25 cents' worth of two-grained capsules. I went to my room and began to take the capsules every fifteen minutes. In two hours my cold was breaking; I could talk some, and I was wet with perspiration. I became alarmed and told my attendant to examine the capsules and see if there were two grains

in them. On examination the capsules were found to be empty. The druggist thought I wanted to fill the capsules myself. I had taken no quinine, but my cold was cured, and I delivered my address. What gave me and the case reported above, the power to speak? The mind. There was no more virtue in the empty capsules than there was in the theory of the Christian Scientist.

Case 4. Dr. Dowie tells us a man came to see him with eyesight almost gone. He prayed and the man could see. Parallel: About one year ago, an old man went blind in the Union Depot in Indianapolis. He came to the depot to go to the country. He gave up, and was led to the waiting room. An osteopathic physician placed his hands upon the neck of the old man, and manipulated his head and eyes. In twenty minutes his sight came back. Let Dowie or the Divine Healer have this case and it will be proclaimed a divine cure. Years ago, I was out squirrel hunting with a man who had lost the power of speech. My gun was heavily loaded. A bird flew over us, and I told him to shoot it. He fired, and the gun kicked him off the fence. He jumped up, and in audible language cursed the old gun. After that operation he talked freely. This was certainly not *divine healing*. When I related my experience with the empty capsules in a lecture at Lorain, O., two sisters were much amused. They came to me and told me this story: "The nurse prepared some capsules for the two sisters who were sick, one was cured, and the other was made sick with the *nasty bitter quinine*. By mistake they had taken the empty capsules."

Case 5. Mrs. Eddy claims she cured a man in Cincinnati by absent treatment. Parallel: In South Chicago a lady had a serious case of heart trouble. The physicians told her that her case was probably hopeless. She sent her husband to see the Christian Science doctor. The healer told the husband that he could cure her by absent treatment, and that if he would go home and select an

hour he would pray and she must pray, and only think of being healed. He also informed the husband that the wife must dress loosely and be very quiet. His wife selected 8 p. m. the next day. The husband was a traveling man, and the next morning started to tell the healer to treat his wife at 8 p. m., but he found he could not stop off and make the train that he wanted. He did not see the healer. That night the wife robed herself, went into the subjective condition, and meditated upon being healed. Of course, she thought the doctor was praying for her, but he knew nothing about it, but that did not matter. The next day she wrote her husband that she was much improved. The third day she arose, dressed and went about her work. The fourth day she wrote to her husband at Aurora: "I am well. I am a convert to Christian Science." He came home that night. The joke was too good to keep. He told her that he did not see the doctor. She relapsed and died in ten hours.

Case 6. The Divine Healer publishes to the world that God through him has cured drunkards of the appetite for drink. Duplicate: A lady came to the hospital in Indianapolis for treatment for the habit of opium eating. The president of the medical college said to her: "Certainly we can cure you. We have these cases every week." She was half cured then. The president informed the faculty that he would treat the lady entirely by suggestion. He said to her: "You must try to sleep without taking opium, but if you cannot sleep you must take it in the dissolved form." She tossed upon her bed till midnight. It took two men to control her. At midnight she took a spoonful of dissolved opium, and in fifteen minutes she sank to rest. The ninth night she slept without taking the drug. The president then told her she must decrease the dose daily. At the end of thirty days the appetite left her, and she paid her bills and went home well. The president and the faculty say that they did not give her any opiate, but she thought she took

opium, and the subjective mind told her to go to sleep, and she obeyed. Dr. Bernheim gives the following: "A lady came to me for treatment. She could not speak a word, not even a whisper. On examining her vocal cords, I found no defect. The reason she did not talk was because (like a baby) she did not know how. She imagined she could not speak. I informed her that I could readily cure her. I told her electricity would cure *all cases* like hers. Ordering my assistant to bring in the strongest battery, I prepared to treat her merely by suggestive therapeutics. I put the pallet of the instrument on her tongue and was just ready to put the prongs on her throat, when I thought of suggestion. Instead of the fork on her throat, I put my two fingers. She heard the noise of the machine and saw the electric sparks, and in her imagination she thought she felt a current, although there was no circuit. I pressed my fingers tightly on her throat and loosened them quickly, and said to her, 'Do you not feel better?' She nodded yes. I pressed still harder and asked once more if she was not easy. She replied in the affirmative nod (being half choked of course she would feel better when relieved). I then ordered the attendant to put on a full current, pressed her throat and said quickly, 'What is your name?' she replied without a moment's hesitancy 'Mary.' I told her she was perfectly well. She had no more trouble in talking." Give such a case as that to Dowie, Christian Scientist, or Faith Healer, and it would be heralded over the land as miraculous. Dr. Bernheim is the author of that marvelous work, "Suggestive Therapeutics." Dr. John Wood, of London, says he has cured over one thousand by hypnotic suggestion, and these cases were not only nervous disorders, but that he successfully treated rheumatism, heart trouble and fevers. Dr. Myers reports the following case: The patient was a paralytic woman thirty-five years of age. Dr Myers says: "She was unable to turn in her bed. She remained in one position

until helped. She ate but very little. She had given up all hope of recovery." At this stage in her affliction the noted Professor Buchanan, of Glasgow, was called to examine the case. He says: "I went to her bedside and said to her, 'I can treat you if you will do what I tell you to do. Turn over and let me examine your back.' She turned without any assistance. I commanded her to arise, get out of bed, and walk. I gave her my hand. She arose and walked across the room to the surprise of her husband and sister. She ate a hearty meal, and I left the house having performed a cure that some would have called miraculous."

We are now prepared to draw the following conclusions:

SUMMARY.

First. In the past, the curative power of the mind over the body has been largely overlooked; that mental medicine has never received the attention that its importance deserved; that wonderful cures have been wrought by the mind cannot be denied.

Facts show that the mind can induce sickness. If the mind can induce disease, it can exert an influence to check disease. The relation between the body and mind is closer than we have supposed. If mind causes disease, it can cure the disease it causes. We have found, beyond doubt, that the mind is a curative agent. No physician of merit claims that he can cure disease. His medicine merely *assists nature.* What is it to assist nature? It is mental energy that *assists nature.* There can be no pain without mind. There can be no cure without mind. When any part of the body is attacked, information of that fact is immediately carried to the central office—the mind. This central intelligence at once issues orders to protect the part of the body in danger. While the mind is the great source of intelligence, there are subordinate intelligencies. The best of physicians admit that the spinal cord, the nerves, and the

cells of the body possess subordinate intelligence. When the finger is hurt, the cell that is injured carries the information at once to *headquarters.* Through the cells, suggestions can be made to the mind; hence, when the mother places her hands upon the body of the child she exerts a healing influence. She carries out a medical principle. The cells of her hands carry a soothing influence to the body cells of the child. This intelligence is carried to the central office, where orders are given for the child to sleep. The child obeys this suggestion and sinks to quiet sleep. Who cannot recall the soothing influence of the sympathetic touch of "mother's hand?"

Second. While suggestion is a potent influence in healing disease, it has its limits. If a thorn is in the foot, suggestion will not pull it out. Faith healing will not set a broken bone nor replace a dislocated joint. Material remedies are essential, surgeons are valuable. Material remedies may be potent to suggest to the mind. To pray for God to set a broken leg, and refuse to call a surgeon, out of prejudice, is criminal. If medicine cures and the healer refuses to give it, and his patient dies, he is guilty of manslaughter. The name of religion should not be used to screen the healer from guilt. All schools of faith-healers, Christian Science, divine healers and Dowieites agree in one thing—to hate the medical profession with an unappeasable hatred, and to denounce all other systems but their own. Dowie hurls defiance at the Christian Scientists, while Mrs. Eddy declares all other systems are frauds or imitation. Nearly all systems of healing have some merit. Magnetic healing has merit, but it is not the only system. The same is true of the medical profession. One system of medicine antagonizes all other systems. That there are curative properties in drugs need not be denied. Food builds up the emaciated body. The cells of the body are fed by medicine. They often need a stimulus. The science of medicine must be recognized and encouraged. The faithful physician is a

benefactor to the race. Opposition to the medical profession is insane folly. In healing, to ignore the mental or the physical is unreasonable.

Third. Healing is not a religion. Across the centuries healing has been surrounded by mysteries and superstition. Disease was caused by goblins damned, and spirits of health cured disease. It was a battle between good and evil spirits. Medical science rescued the healing of the sick from the supernatural.

We now have our latter-day fads that endeavor to mix healing with religion. We hear such nonsense as faith cure, divine healing, and Christian Science. As the medical profession tore the mask of superstition and ignorance from the healing of disease in the past, so will mental science rescue the healing art from the quackery of religious cranks.

The good Dr. A. J. Gordon, who wrote a book on healing, was led into darkness. His book was unfortunate. Many of the cures that he related as supernatural were wild exaggerations. In his book, "The Mystery of Healing," based upon the authority of Dr. Boardman, he relates this case: "A boy ten years of age fell and broke his arm. A surgeon was called, and the arm was bandaged. The next morning the boy said to his father, 'please take off these bandages, my arm is well.' 'Oh no, my son, you will have to wear the splints several weeks.' 'Papa, do you believe in prayer? Last night I asked Jesus to cure my arm and He did it.' To please the boy the bandage was removed, and the arm was absolutely well." This story was related by Dr. Gordon to prove that the arm was miraculously healed. Dr. J. H. Lloyd, of Pennsylvania University, investigated the matter with the following results:

The boy who had his arm broken was Carl Reed, who is now a physician in Chicago. Let him tell his story.

"The broken arm was only a green-stick fracture of the forearm, and after having it bandaged several days

the splints were removed to please a spoiled boy. The bone would have united in a few days of its own accord. After the splints was removed, the arm was carried several days in a sling. This is the miracle. Some religious enthusiast started the story. I am that boy, and I do not crave this notoriety. CARL H. REED."

Any one can see that there was no miracle or supernatural power about this whole story. Nearly all the cures rehearsed by Dowie, Christian Scientists and faith-cure healers are exaggerated. The divine healers claim more than Jesus and the Apostles claimed. The friends of Jesus were sick. Thousands died all around him. He did not turn out a common healer. He performed these cures to glorify God. He taught the truth, then illustrated it by a miracle. "This is my hand and my seal." Paul was sick. Timothy was sick, and Paul told him to take a remedy. Wine was a medical remedy in that day. Paul left his co-worker Trophimus sick at Melitus. Paul could not heal him or he would. He could only heal to show the power of God. Under both the Jewish and the Christian dispensations, God's servants used physical remedies. The great blunder of all the schools of divine healers is to think that gifts peculiar to the creative period of the church are to be found in the church today. There were gifts that belonged only to the apostolic days. Paul tells, 1 Cor. 13, that the gifts of prophecy, miraculous gifts of tongues, and supernatural power are to pass away. These powers have passed. If I want to preach to the barbarian now I must learn his language. God gave that power to the Apostles. If I want to heal the sick I must study mental and physical science and learn the art of healing.

The divine healers make much out of the following scripture:

"And these signs shall follow them that believe. In My name they shall cast out devils, *they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing it shall*

not hurt them, they shall lay hands upon the sick and they shall recover." *(Mark 16:17-18.)*

That this passage was fulfilled in the Apostolic day, is evident to all who are not wedded to fanatical notions. Peter raised the dead; John healed the sick; Paul took up a serpent. These powers were not to be given to all followers of Christ, neither were they to continue in all ages. Faith-healers and Christian Scientists invariably quote only part of this sentence. These things were to follow:

1. Cast out devils. Can Christian Scientists do that?
2. Speak with tongues. Do faith-cure healers do that?
3. Take up serpents. Who will try that now?
4. Drink deadly poison. Will Christian Scientists try strychnine?
5. Lay hands on the sick.

Out of the five points named these religious enthusiasts accept only one, laying hands on the sick, and that is a physical remedy.

We will now quote their great proof, James 5:13-16.

"13. Is any among you afflicted? let him pray. Is any merry? let him sing psalms.

"14. Is any sick among you? let him call for the elders of the church; and let them pray over him, annointing him with oil in the name of the Lord:

"15. And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

"16. Confess *your* faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much."

From the above passage we have these conclusions:

First. There were three things to be done. (a) pray, spiritual healing; (b) sing, mental healing; (c) annoint with oil, physical healing. The results to follow these three things were forgiveness of sins, and the healing of the sick.

James commanded them to do just what any sensible

physician would do. Prayer itself is curative. It prepares the mind for the reception of mental remedies. Physicians tell the attendants to be cheerful. Anointing with oil is a physical remedy. Singing of songs was mental suggestion. So James told them to pray to prepare the mind for the reception of the mental suggestion, and then to use every remedy within their power. Anointing with oil was the great medical remedy in that age.

Christian Scientists refer to this passage as proof for their system. It is mere nonsense. They never annoint with oil, hence do not keep the injunction. All the Apostle told them to do was to use prayer for the forgiveness of sins, songs to ease the mind, and medicine to cure the body.

Fourth. As a proper suggestion cures disease, so an adverse suggestion induces disease. There are three sources of adverse suggestion: (a) Self suggestion. Some people are always talking about their ailments, and studying symptoms. Such people are never well. An old lady said: "I always feel bad when I feel well, because I know I will feel bad the next day." When a man begins seriously to dissect himself mentally, he will soon be a fit subject for dissection. Wild animals are seldom sick. They cannot listen to adverse suggestion.

(b) The newspaper literature on symptoms of disease is a source of evil. The quack doctor fills the town with his literature, describing the symptoms of some disease. The minds of men dwell upon these symptoms. Any one can imagine symptoms like those described, and in a short time they have symptoms. The women who go over the country giving private lectures to women, and heralding their great discoveries and cures create more sickness than they prevent. Every member of a woman's club had symptoms of a disease that had been discussed. Expectation brings on disease.

(c) The chronic diet reformer induces indigestion

and courts a diseased appetite. There is scarcely an article of food that has not been put under the ban of condemnation. The best diet for anyone is that which the appetite craves.

CHAPTER X.

CHRISTIAN SCIENCE.

The first person to attract attention on this continent as a mental healer was Dr. Quimby, who was born in Maine in 1802. He had experimented in mesmeric and hypnotic treatment. He says: "When I mesmerized my subject I could give him some little herb that had no medical property, and yet it would cure him." He therefore concluded that the cure of disease was largely mental. He says, "I sat down by the patient, described his disease, and told him his disease was in the mind. I exhorted him to change his mind and be cured." This is the method now used by the Christian Scientist. Dr. Quimby was the harbinger of Prophetess Eddy. In one of his books he says: "I deny disease as a truth, but admit it as a deception, started like other stories without real foundations and repeated until people believe there is disease."

Here again we see the marked resemblance of Christian Science. He practiced mental healing in Portland and performed some remarkable cures. From 1862 to 1865 he had a noted patient—Mrs. Eddy—who was born 1821, in New Hampshire. She was first married to Mr. Glover of North Carolina. He died of fever. Widow life was not to her liking, and she married Dr. Patterson. While spending her three years with Dr. Quimby trouble arose between her and her husband and she was divorced from him. Trusting that the third time would be the charm, she in 1877 married Dr. Eddy, who died in 1882. Today Mrs. Mary Moss Baker Glover Patterson Eddy lives in her palatial home in the suburbs of Boston.

Dr. Quimby died 1865, and in 1866 Mrs. Eddy had a revelation. How strange—as soon as her benefactor was

dead Mrs. Eddy discovers Christian Science. Mrs. Eddy in 1887, states she was under the doctor's care from 1862 to 1865, and that she believed herself healed. She wrote a nice poem upon the death of the doctor. Mrs. Eddy claims her system of healing was a revelation. She says: "In the year 1866 I discovered the science of healing and named it Christian Science. God has been fitting me for many years for the reception of this revelation."

The system she declares was given her by God. Years before she heard voices calling her name. Her Science of Health, she tells us, "Is the Voice of Truth to the Ages." She is not noted for her modesty. Listen to her claims:

1. My system is the first true one since the Apostles.
2. All material sciences are false, philosophies are absurd, churches are unhelpful and unspiritual.
3. She is divinely commissioned to save the world.

But after all this claim it turns out that her system was not a revelation, and that Dr. Quimby was the originator of this system of healing. She stole Dr. Quimby's system and immediately labeled his mental healing "Christian Science."

She snatched the honor from the brow of her dead benefactor, and labeled it in her own name. Christian Science appears before the public as an organized religion and as a system of healing. Like other delusions it must claim a divine origin. Hence Mrs. Eddy tells us that she heard the voice of the Lord, and she answered, "Speak, Lord, thy servant heareth."

Although she claims her revelation was in 1866, the secret was hidden away in her brain till 1875, when her book, "The Science of Health" was published. Of this book she says: "No human pen or tongue taught me the science contained in this book, and neither tongue or pen can overthrow it." Hear her again: "Students are here instructed in the great mysteries of being, hidden since

the foundation of the world." Look at some of the wonderful contents of this book: "God is all." "God is good." "God is mind." "God, Spirit, and all; nothing is matter." She informs us these truths will agree if read backward. Certainly they are as sensible read one way as another. She continues: "There is no mind in matter." Could stupidity be more stupid or folly more foolish than these vague conglomerations? Then think of 600 pages of these vagaries in this book, the "Science and Health." It had a charm for some because it is meaningless. The insanity of the system has gained many followers. Having followers does not prove that the book is true. What a piece of silly crudity is the Koran. Can any one read it and not realize that he is wading through a sea of nothingness? What a task it is to read the meaningless pages of the Book of Mormon. Yet millions pin their faith to these books. He who pins his faith to the book of Mrs. Eddy under similar surroundings would accept the Koran. But for paradoxical comicality the Science of Health should be awarded the palm. Christian people sometimes say: "I believe in Christian Science." They mean by that they have some belief in the system of healing. No Christian can accept the religious system of Christian Science. It is antagonistic to Christianity. The Science of Health is in conflict with the Bible. There is no half-way station. We must accept the one and reject the other. Whom will you serve, the Prophet of Nazareth or the prophetess of Boston? Mrs. Eddy says there is no pain, sickness, sorrow, death, sin, or forgiveness. Jesus says there is sin, sorrow, death, and forgiveness. Mrs. Eddy says prayer hinders spiritual growth. Jesus says pray.

Christian Science is unreasonable, unchristian, unscriptural, unscientific and unhygienic.

1. Unreasonable. Mrs. Eddy declares there is no pain. That all is mortal mind. Reason says there is pain. She treats disease, and yet declares there is no disease. If you

are hurt, declare you are not hurt. Could anything be more stupid. "There is no poverty or misfortune." Here is a sure road to wealth. Just think you are rich. Pay $3.00 for Mrs. Eddy's book, and poverty and tears shall flee away. Hear her again: "Food neither strengthens nor weakens the body." Is dear mother Eddy willing to test this philosophy? "The measurement of life by years robs youth, and gives ugliness to age." Never record ages. Timetables of birth and death are conspiracies against manhood and womanhood. Again: "This new system will make us younger at seventy than at seventeen." This is almost as sensible as the Dutchman who said: "There is something funny about my two dogs. That little dog is bigger than that big dog." What do you mean? "Why the little dog is the biggest." "Tut, tut," said his wife. "Hans don't know anything. When he says that little dog is bigger than the big dog, he means that the young dog is older than the old dog." This is Christian Science logic. Hear the prophetess on marriage. "It is possible in Christian Science to abolish marriage." Again, "Marriage is often convenient, sometimes pleasant, and occasionally a love affair." She has a wide experience, for she has been married three times, conveniently, pleasantly and lovingly, and yet she thinks it might reasonably be abandoned. A divine healer should not bury so many husbands.

2. Christian Science is unchristian. Jesus the Prophet of God went about everywhere doing good. He had no place that he could call home. He loved and fed the poor.

Mrs. Eddy sits yonder, in wealth and opulence, and lives in gaudy array. For her work she charges exhorbitant rates. She charges $3.00 for the book, "The Science of Health." All healers must have it. It has gone through the 150th edition. For twelve half-day lessons in her college she charged each pupil $300. Until the Massachusetts legislature put an end to her diploma giving she had an income of about $7,500 per day. She

tells us, "At the time I closed my college there were 300 students ready to enter the college." Her conscientiousness about giving diplomas caused her to close the college. The fact was Massachusetts law would have sent her to prison had she not closed her college. She says applications were flooding the college. Three hundred students at $300 each meant $90,000 in twelve days, or $7,500 a day. "My conscientious scruples about diplomas moved me to close my flourishing school." She had no conscience in the matter. Jesus went about healing without any reward. She boasts that her poor students quickly became rich. She tells her students to go to the great cities where they can accumulate more money. What a travesty upon Christianity.

3. Christian Science teaching is unscriptural.

From the valuable tract of W. J. Wright of Washington, D. C., I appropriate the following:

HERE IS THE GOD OF CHRISTIAN SCIENCE.

"God is the divine *principle* of all things." Light, love, truth, good are not attributes of deity, but the highest terms to express deity itself" (p. 171). "All is mind and mind is God" (p. 171). "The *principle* of divine metaphysics is God." "Life is God. God is the Supreme Being, the only intelligence of the universe, including man" (p. 226). "God is the principle of man" (p. 466). "There is only one principle, and *this* is God" (pp. 461-2). "Mind is God—man the full representation of mind" (p. 582). "God is a divine principle." "It is as Principle, not Person, that He saves man, instead of pardons him" (Index "S. and H."). "In one sense [yes, nonsense!] God is identical with nature."

Thus we see that the God of Christian Science is Principle, not Person; identical with man, mind and nature! Mrs. Eddy says: "The human family have but one God—one mind—hence man and God are all of one." Then Mrs. Eddy is God and the rest of us are at least godlets! And the world and beasts are all God! Quite as bad as the "Infidel's Creed": "I believe that there is no God; but that matter is God, and God is matter, and it is no matter whether there be a God or no." The God of Christian Science, according to its inspired (?) exponent, is the mongrel which results from crossing pantheism and individualism, mysticism and rationalism, materialism and transcendentalism and spiritualism, but not the Christian's God.

What the Bible is to Christian Science may be seen in the foregoing teachings of Mrs. Eddy; but I append a few specimens

of her expositions and explanations. The first column is from the Bible, the second is what Mrs. Eddy says the Bible means:

"Ho, every one that thirsteth, come ye to the waters."	The call of Mrs. Eddy in "Science and Health."
"To preach deliverance to the captives."	Deliverance from belief in their senses.
"For the trumpet shall sound."	The last call of Christian Science.
"In my flesh I shall see God."	I shall yet lose all faith that I have any flesh.
"Thy will be done on earth."	Enable us to know that mind is all.
"Deliver us from evil."	Deliver us from belief in sin, sickness and death.
"Destroy this temple."	Destroy my faith in the existence of matter.
"Lay aside every weight."	Lay aside faith in your senses.
"Unto us a child is born."	A new spiritual idea is born to earth.

Here are some definitions from her Bible Dictionary:

Adam—Belief in original sin. Angels—God's thoughts passing through men. Baptism—Submergence in truth. Christ—Mental power. Devil—A belief in sin, sickness and death. Flesh—An error of physical belief. Holy Ghost—Christian Science.

For absolute stupidity and unadulterated nonsense; for "inaccuracies, incongruities, contradictions, absurdities, tiresome iterations and reiterations, audacities, self-assertions and blasphemies," the Book of Mormon has generally been assigned the first place; but if the Bible is and means what Mrs. Eddy says it is and means, then it, and not some other book, is the Alpha and Omega of folly, the quintessence of imbecility and drivel, and fit to guide one to no place but a home for idiots and other incurables.

Furthermore, Christian Science in the following language denies the reality of sin:

"Man is spiritual and perfect; he is incapable of sin, sickness and death" (p. 471). "Evil is an illusion and error, and has no real basis. It is a false belief." "The real man cannot depart from holiness." "Man remains perfect" (p. 471). "Sin, sickness and death are without any real origin or existence" (p. 182). "Evil has no reality—it is neither person, place nor thing, but simply a belief, an illusion of material sense."

All this being true, what a pity that Jesus did not know it! How sad that He should have worn Himself out in combating dreams and illusions which do not even represent realities! How misleading and untruthful the statement: "Christ died for our sins according to the Scriptures!" How ridiculous His advent to earth; how without doubt "a fool's errand"; how certainly the herald of Don Quixote and other absurd visionaries!

But against all the above I put the following: "If we say we have no sin, we deceive ourselves and the truth is not in us. If we say we have not sinned, we make Him a liar, and His word is not in us" *(I John 1:8-10)*. And again, "Let God be found true, but every man [and one certain woman] a liar" *(Rom. 3:4)*.

Christian Science teaches that sin cannot be forgiven. Here is the language:

"To seek salvation through pardon is to misinterpret God" (p. 181). "There is no forgiveness of sin; we must pay the uttermost farthing" (p. 310). "We cannot escape the penalty due to sin." "God never pardons our sins" (pp. 311, 312). "Sin is not forgiven" (Vol. II, p. 265).

So much for Mrs. Eddy. Look now at the Lord's side of this subject: "Our God will abundantly pardon" *(Isa. 40:7)*. "Their sins and their iniquities will I remember no more" *(Heb. 10:17)*. "The blood of Jesus, His Son, cleanseth us from all sin" *(I John 1:7)*. "If we confess our sins, He is faithful and righteous to forgive our sins" *(I John 1:9)*. "Even as the Lord forgave you, so also do ye" *(Col. 3:13)*. When did the Lord become the author of confusion by putting forth these two contradictory revelations?

Again, according to Christian Science:

"Prayer is useless," and "pleading with the divine mind is an error which impedes growth" (p. 308). "Petitioning a personal Deity is a misapprehension of the sources and means of all blessedness" (Vol. II, p. 170). "Audible prayer to a personal God hinders growth" (pp. 312, 394).

As far apart as the zenith and nadir is this teaching from that of Jesus, the Author of Christianity.

In view of all the foregoing, not a single rational reason can be shown for using the name "Christian" to describe the capricious, whimsical, extravagant, self-contradictory vagary of which Mrs. Eddy is the foster-mother—the unscientific, unchristian "Christian Science." It denies the personality of God; it denies the personality of Jesus and His Christly office, thus cutting itself off from the Christianity of the New Testament and branding its adherents as heretics. It denies the personality of the Holy Spirit, describing Him as "Christian Science," and Jesus as "mental power." It denies the personality of man, and yet makes man identical with God. It denies the reality, sinfulness and forgiveness of sin—these are but beliefs; it denies the reality of sickness and death; it denies the reliability of the senses God has given us. In all this it is the spirit of Antichrist and must not be recognized by the church. It teaches us that though we cannot believe our eyes, ears and other organs of sense, we can and must believe Mrs. Eddy, even though on every page there is a multiplicity of reasons for questioning her sanity or honesty.

The church should neither recognize the teachings of this woman as a revelation, nor the woman as inspired. The contradictory contents of "Science and Health"; its provincial grammar; its rhetoric, which makes culture shudder; its philosophy,

fit for a madhouse; its logic, which weeps for itself because it cannot hide its nakedness—all unite to mark it as "of the earth" and *very* earthy, and make it impossible for the church to blame such rashness and riot on the God of Israel.

4. Christian Science is unscientific. To call her system of healing Christian is to dishonor Christ; to call it Science is an outrage against truth.

When the mental malpractice of poisoning people was first undertaken by a mesmerist, to test that malpractice, I experimented by taking some large doses of morphine, to see if Christian Science could not obviate its effect; and I say with tearful thanks, "the drug has no effect on me whatever." The hour has struck: "If they drink any deadly thing, it shall not hurt them." —*Mrs. Eddy.*

This statement of Mother Mary Eddy is a falsehood. She knew she was a deceiver when she uttered it. Let any druggist give her a dose of strychnine and her mansion will be for sale. Here she affirms she has taken poison. Silly people say, "How can you account for this?" A boy and a girl met a traveler who said, "Boy, what kin are you and that girl?" He replied, "Her mother is my mother, and her father is my father, and yet we are no relation." The only way to account for this was *the boy lied.* They were brother and sister. Mrs. Eddy declares she has taken deadly poison. She told a wicked falsehood, and she *knew* that she perpetrated a falsehood. Does she dare stand the test?

In 1899 Dr. Charles Reed of Cincinnati made the following proposition to Mrs. Eddy:

Mrs. Eddy comes into the arena challenging the world to prove a negative. She closes her eyes to the fact that she has never proved the positive. On the contrary, her self-heralded wonders rest entirely on her own unsupported declaration, and that to me, and to a great many other people, is worth absolutely nothing. She should remember that even people who are not victims of vagaries such as hers, and whose every-day utterances do not toy so confusingly with the eternal verities as do hers—even such people are expected to bear the burden of proof when they seek to tax credulity. I therefore demand the proof of this high priestess, and that the issue may be clearly drawn, I shall take up a few of her declarations:

Mrs. Eddy says: "I healed consumption in its last stages, * * * the lungs being mostly consumed."

I denounce this declaration as false, and challenge its substantiation by competent and disinterested testimony.

Mrs. Eddy says: "I healed carious bones that could be dented with the finger."

I denounce this declaration as false, and challenge its substantiation by competent and disinterested testimony.

Mrs. Eddy says: "I have healed at one visit a cancer that had so eaten the flesh of the neck as to expose the jugular vein, so that it stood out like a cord."

I denounce this declaration as false, and challenge its substantiation by competent and disinterested testimony.

* * * But if Mrs. Eddy has done all of these wonders, she can do them again. If she is so devoted to humanity in the altruistic fashion that she proclaims, she will not hesitate to demonstrate her alleged "science" under circumstances that will give it the widest possible influence. To this end, if she will come to Cincinnati, I will place at her disposal cases of consumption, cases of cancer and cases of carious bones. She will have them under observation for such time as she shall determine, and she shall dictate all details of their management. They shall, however, be under the daily observation of a competent and disinterested person of my choice, but who shall have no voice in their management, and who shall visit them only in my presence. If she by her Christian Science shall cure any one of them, I shall proclaim her omnipotent from the housetop, and if she shall cure all, or even half of them, I shall cheerfully crawl on my hands and knees that I may but touch the hem of her walking dress. If it will be more to the convenience of Mrs. Eddy, and she is not disposed to honor us with a visit, I shall take pleasure in endeavoring through my friends to make a similar arrangement for her at Bellevue or some other New York hospital. If Mrs. Eddy will accept this challenge, and cure one or more of the cases, she will thereby demonstrate that she may be something more than either a conscienceless speculator on human credulity, or an unfortunate victim of egoistic alienation.

If Mrs. Eddy was not a fraud she would meet some of these challenges. In her miscellaneous writings she says, page 300, "Christian Science demonstrates that the patient who pays whatever he is able to pay for being healed, is more apt to receive than he who withholds a slight equivalent for being healed."

How scientific this teaching, "I recommend students not to read the so-called scientific works." Ignorance is bliss.

"Food does not effect the life of man, but it would be foolish to stop eating, until we gain more goodness." When we get more of this system we can feed the race on *goodness.*

"In the perfect day of understanding, we shall neither eat to live nor live to eat." This scientific prophetess tells us that broken bones have been set by mental surgery, but warns her followers to call a surgeon in case of dislocated bones. She knew that if healers attempted to heal a broken bone by mental energy, they would go to prison for malpractice, therefore she says to them:

"Better leave broken bones to surgeons until the age admits the supremacy of mind."

5. Christian Science is unhygienic.

The teaching of Christian Science is contrary to the laws of health. Some sayings of the prophetess:

1. "It is morally wrong to examine the body to ascertain if we are in health."

2. Christian Science never recommends hygiene."

3. "Diet, exercise and bathing are unscientific."

4. "Ablution of infants is unnecessary." Page 159.

These are some of the wild opinions of this deluded woman. Christian Scientists get sick, suffer, and die just like other people. Their children are no more healthy than the children of others. They live no longer than those who reject the Christian Science system. What profit comes from the Christian Science? Mental science can perform every cure that Christian Science claims to perform.

Christian Science never performed a cure, that is, the system of healing has no merit. Christian Scientists may have relieved pain just as a suggestion and mental healing have done. But the sys em is inferior to other systems. Mind cure is better, safer, and more sensible. Mrs. Eddy, though she has written many thousand pages, has never given the world one valuable idea. I challenge any one to point out one valuable thought in all her works.

All that is good in her writings is old; all that is new is bad. Instead of her writings being *new thoughts,* they are old thoughts, or no thoughts. Her teaching is barren of any valuable information. Will Christian Scientists answer these questions:

1. In what can Christian Science claim pre-eminence over mind-healing?

2. Have not Pagan, Mohammedan, Mesmerist and all the schools of suggestion performed cures as wonderful as any performed by Christian Scientists long before Mrs. Eddy proclaimed her discovery?

3. Do you deny that Dowie, the hypnotist, and mental healer can equal any of your cures?

4. If Christian Science is a Bible doctrine, why not use the Bible for text book? The Bible can be bought for 25 cents. Mrs. Eddy's book costs 300 cents.

5. If Mrs. Eddy's teaching was a revelation, why revise these divine revelations?

6. If Christ is a divine prophet, why organize a Christian Science church. Is not Christ's church enough?

If He is a divine teacher, why reject His teaching? Mrs. Eddy says she founded a church of her own. In that church she rejects the teaching of Christ, the Lord's supper and baptism.

THE EVILS AND DANGERS OF CHRISTIAN SCIENCE.

Christian Science is death to spiritual life. Scientists become selfish and secluded. They are of little value to society. Their system of religion partakes largely of the selfish. They take but little interest in bettering the condition of those around them. I never knew one of them that wielded any force for good. They confine themselves to healing the body instead of saving men from sin. Substituting Mrs. Eddy's sayings for the sayings of Christ, prayer, worship, and soul winning are neglected. This produces sad effect in their lives. It destroys sympathy and love. One of them writes: "Sick-

ness and pain in my friends do not move me." Another says, "I care very little for the salvation of those around me, for all will come out all right, God cannot destroy himself."

Christian Science is dangerous to Christianity; for it approaches its subjects when they are weak. When people are sick, they are easily influenced. They go to the bedside of the sick, look wise, talk foolish, and in this subtle way gain confidence. Paul speaks of these healers when he says: "They creep into houses and take captive silly women." 2 Tim. 3:6. Three-fourths of their patients are silly women. Mixing religion and healing these sick people are easily duped. Christian Science is a social evil. Christian Science endangers life. The healers will not co-operate with physicians. When the healer comes in the physicians go out. Mrs. Eddy sneers at the doctors and tells her patients to choose between "Christ and catnip.' Christian Science is responsible for the death of thousands of children and helpless adults. There is scarcely a town in all this land but can point to the victims of Christian Science doctors. Graves of victims due to the neglect of these fake healers dot nearly every cemetery. Where is the community that cannot relate one or more cases where children die with diphtheria from the neglect and the unreasonable theories of Christian Science? By refusing to use the means which God has given us, the threads of life have been permanently snapped. Multitudes sleep in the grave, who, had it not been for the delusion of this false so-called science, would today be in the enjoyment of life and health.

When these fanatics refuse to aid babes and helpless adults they are guilty of manslaughter and should be punished. To refuse remedies is nothing short of murder.

No ignorant quack should under the garb of religion be permitted to trifle with life. I saw a boy with a broken arm under the treatment of two healers. They were

praying for God to help and heal the wound. They persistently refused to call a surgeon; when the humane society took hold of the case the child's arm was swollen to the shoulders. A short time ago a lady went out of St. Louis on the train and her eight-year-old girl took the pneumonia. Her sobs could be heard by all in the coach. The conductor called a physician, but the mother said, "If God wants this child to live, it will live; and if He wants it to die, it will die. I don't want any doctors around me." The doctor left the train. Rapidly the child grew worse and the conductor telegraphed for the officers of the humane society to take charge of the little girl at the next station. When the officers boarded the train the mother was quietly resting in her berth, and by her side was the little girl *dead.* The deluded mother meekly said, "My child has passed on." Here is murder, it may not be in the first degree.

James Creelman, writing in the *World,* says: Not only has Mrs. Eddy, the thrice married and aged founder of the Christian Science movement, added more than $1,500,000 to her private fortune by directing the zeal of her followers and agents in her carefully organized money-making system, but the 5,000 professional healers who ply their business in her name charge as much for "mental treatment" as regular physicians.

The charges of the healers range from $1 to $10 for such treatment. Assuming that the average healer makes $5 a day, the total earnings of the 5,000 Christian Scientists, aside from free patients, will amount to $5,475,000 a year.

CHURCHES THE AGENTS.

These millions go into the pockets of the healers. Mrs. Eddy's present income is largely confined to the sale of her books, each of the 700 Christian Science churches being an agency for their sale. If the ordinary layman should attempt to earn a living by practicing any art of healing he would, unless he was a regularly licensed physician, be liable to fine or imprisonment. Yet there are 5,000 unlicensed persons engaged in this lucrative business in the United States.

It is this powerful business organization which enables Mrs. Eddy to live on her fine estate in New Hampshire and defy investigation. From her luxurious residence she sends each year a "message to the mother church," written after the fashion of the apostolic epistles, but she carefully refrains from giving an account of the enormous private fortune she is accumulating.

The fact that there are something like 250,000 members of her 700 churches, and perhaps 1,000,000 sympathizers, the great majority of them sincere believers, makes one shrink from the task of frankly characterizing those who are using a religious movement as a cloak for personal aggrandizement. But every step along the trail of Mrs. Eddy's work reveals the mercenary character of the close-mouthed and skillful combination which manages and controls the business end of Christian Science under the secret and absolute direction of the woman in New Hampshire.

SCIENCE REVEALED TO HER.

Mrs. Eddy claims that Christian Science was revealed to her by God in 1866. There is in the resplendent "mother room" of her church in Boston a painting of the horsehair chair in which she sat when the divine communication was made. It is an object of profound reverence to her followers.

But after this supposed revelation from God Mrs. Eddy went to live in Stoughton, Mass., where she claimed to be a disciple of Dr. Quimby, a hypnotic quack, whom she met in Portland, Me., in 1864. There are persons in Stoughton to-day who bear witness that Mrs. Eddy made no pretense in 1868, 1869 or 1870 of having had a revelation from God. She was a teacher of Dr. Quimby's system of healing, and so declared herself.

Even in 1881, when Mrs. Eddy established in Boston what she called the Massachusetts Metaphysical College, and taught 4,000 pupils her art of healing, at $300 apiece for a three weeks' course, she made no attempt to shelter her business enterprise behind the name of a religion.

HAD TO ABANDON COLLEGE.

It was after the stern attitude of the Boston authorities had forced her to abandon her "college," with its illegal diploma mill, that the Christian Science church was founded, and Mrs. Eddy organized the system through which she has managed to sell 250,000 of her $3 book, "Science and Health," the profits on which have yielded her at least $500,000, not to speak of her other books, which are sold through the church, its branches, its reading-rooms and its thousands of healers.

In her earlier efforts to win followers Mrs. Eddy worked upon the fears of all whom she could reach by expounding the terrors of a sort of demonology or witchcraft. In 1875 she wrote of these things in the first edition of the divinely revealed "Science and Health."

It is impossible in a newspaper to give the public any idea of Mrs. Eddy's literary work. There are miles and miles of it. When I was in Boston, two days ago, I was informed that as a sequel to the opposition to the three times married high priestess to marriage among her followers, she is now teaching the theory that the earth can be populated in the future by a mere act of the will.

There are good people among the Mormons, Mohammedans and spiritualists, but that does not make wrong right. Because there are good people among them must not blind us to the fact that Christian Science is mischievous and harmful in all its tendencies. It is the duty of the pulpit to meet it in the open, and kill it instead of apologizing for it.

I cannot better close this chapter than by quoting a paragraph from Rev. William P. McCorkle:

> Christian Science is both a foul imposture and a heresy, ominous of danger to the Church of Christ and of peril to immortal souls. It is a so-called science which ignores God-given facts; a philosophy which stultifies God-given reason; a religion which thrusts aside a God-given revelation; a theology which abolishes God while pretending to deify mortal man; a religion which, after dishonoring Christ by every possible denial of His word, presents Him to us as a phantom Savior who disappeared more than eighteen centuries ago—a Savior who never did and never can save a soul, and who, having gone from earth, will never again return to bless His waiting and longing church. In a word, it is a philosophy without wisdom, a science without facts, a religion without rational worship, a theology without God and a Christianity without Christ.
>
> This new rehash of ancient heresies, not only in its name, but in its spirit and substance, fully merits the description of error long ago given by Paul, and once more makes timely his warning to every man who bears a responsibility like that which rested on the young pastor of the church at Ephesus: *Keep that which is committed to thy trust, avoiding profane and vain babblings and oppositions of science, falsely so-called, which some professing, have erred concerning the faith.*

The careful observer will say "amen" to the above extract. Christian Science is a murderous delusion and a blasphemy upon Christianity. Send her to a speedy execution for she has been convicted of murder. This black wart has cursed society too long. With the keen knife of science cut it to the heart; with the sword of the spirit cut it to the core, and let it drop into coffined darkness and the abode of the dead.

CHAPTER XI.

SOME LATTER DAY DELUSIONS.

But little needs to be said about John Alexander Dowie, the second Elijah, the restorer. There is nothing new in his healing methods. All of them have been explained in this book under the chapters on Hypnotism, Mental Medicine and Christian Science. He heralds his wonderful cures to all the world. He has wonderful experiment meetings in which his followers tell of their cures. But he never tells the deaths that occur in Zion. If he would report all that he fails to cure his paper would not contain the list. If the relapses would have an experience meeting, they could fill any hall in Chicago. If some nervous woman under his hypnotic power feels improved, she is brought up to tell what the Lord has done. But when the hearse drives out of Zion the paper and pulpit are silent.

Mrs. Eddy has lost three husbands by disease which she claims does not exist. Dr. Dowie's family has fared no better. He took his married daughter, Mrs. Stevenson, to England. On the return voyage she died on the boat and was buried in the sea. She was denied medical treatment, although she had the pneumonia.

The nightgown of Miss Esther Dowie caught fire while she was curling her hair. She was severely burned. The prayers and the laying on of hands of Dowie did not save her. This calamity ought to have softened his flinty heart, but it did not. Standing above her dead body like a knave he said: "She disobeyed me. I forbade her to use alcohol in any form. (She used an alcohol lamp.) She violated my commands and she has been punished for it." Dowie is a monster. We believe that he is a money-getting wretch, a hypocrite; who took the savings of the deluded; killed many whom medicine would have

cured; left to die those whom the knife of the surgeon would have saved; but here over the dead body of his own daughter the world expected some humanity and tender affections. The following case is reported in the daily papers:

CHICAGO, May 23.—The body of Mrs. H. W. Judd, who died in agony a few days ago, in the presence of John Alexander Dowie and her husband, has been exhumed and an autopsy made. The woman was permitted to die without medical attention, Dowie and his Zion followers praying over her, while the husband looked on and sanctioned the prayer treatment. She was hastily buried, and Dowie, speaking to his followers at Zion tabernacle last Sunday, said in reference to the interference of the authorities:

"Our sister died from the bursting of a blood vessel. If forty of these devils of doctors had stood around her bed she could never have been saved. Was I responsible for the blood vessel bursting? Am I God Almighty? My Bible tells me that in the case of Lazarus Jesus Himself failed to save."

The autopsy has revealed the fact that the woman's life could probably have been saved had medical treatment been permitted at the proper time. The coroner's verdict will hold that the Dowie elders who were present when Mrs. Judd died are guilty of criminal negligence, and will set out that dozens of women are saved, almost every day, in like ailments. The Dowieites claim that the authorities are determined to break up their Zion, and will put up a stubborn fight. The grand jury now has the case, and will return indictments in accord with the finding of the coroner as based on the autopsy.

Rev. J. O. Rose reports the following case:

Mrs. Poppy of Kendallville, Ind., was afflicted with cancer. With the Dowie doctrine as her only hope and faith in his promises, she went to Chicago. Under his magnetic power she seemed to improve. She wrote home, "We are looking for a victory tomorrow." Dowie kept assuring her that he would soon perform a miracle. On the very day that she expected the victory a telegram from her daughter came saying, "Mother is much worse. Meet us at midnight train." She died in a few days. This with hundreds of others was never reported in his paper, the "Leaves of Healing." Dowieism is doomed. It cannot pass too soon.

THEOSOPHY.

Theosophy is one of the new religions and yet it is as old as Hindooism. In speaking of this subject Dr. F. S. Hoffman says:

The case of Madame Helena Blavatsky, who astonished the world with her claim to telepathic power some years ago, should here be mentioned. Madame Blavatsky was a Russian lady of repute who, having developed a remarkable passion for travel in search of occult knowledge, and having visited alone several parts of the Orient that were supposed to be inaccessible to foreigners, especially to women, came to New York in 1873 and organized the Theosophical Society. Her followers are numbered by the thousands in this and other lands, being perhaps most numerous in India, where she spent many of her last years, though she died in London in 1891. It was claimed by Madame Blavatsk that the idea upon which her society was based had been revealed to her by telepathic messages from certain Mahatmas, or "Brothers," who dwelt in the inaccessible fastnesses of the Thibetan Himalayas. She herself was simply their mouthpiece. These Brothers, she asserted, being far removed from all contact with ordinary mortals, by untold generations of austere simplicity in their mode of life and ceaseless cultivation of their spiritual faculties, had attained an insight into the secrets of nature and a knowledge of the processes of the cosmos that no effort of man could possibly acquire. The revelations that they had chosen to make to her were first published in New York in 1877. Her now famous book containing them, with some expositions of her own, bore the title of "Isis Unveiled." This book and the periodical called *The Theosophist,* which she edited, exerted so great an influence upon the world of thought that a society was formed in England in 1882, made up of eminent statesmen and scholars, to investigate her telepathic claims and other similar psychic phenomena. In 1884 the society employed Dr. Richard Hodgson to go to India, where Madame Blavatsky was at that time gaining many adherents, study the case thoroughly, and report the facts. He found that the letters from Koot Hoomi, as the master of these alleged saints in the Thibetan Himalayas was called, upon which Madame Blavatsky based her new religion, were written by herself or at her dictation. They were so placed that they could be discovered at such an opportune time as would convince her dupes of their genuineness. Soemtimes these letters dropped down from the air, sometimes they were found in cushions and on trees, sometimes in the corners of private drawers, or enclosed in envelopes as official telegrams.

Madame Blavatsky established a shrine in the headquarters of the sect at Adyar, India, where, it was alleged, notes to the brothers were answered almost instanter. Mr. Hodgson gives a

description of the shrine and its surroundings in his report. It appears to have been a small cupboard placed against the wall between the occult room and Madame Blavatsky's bedroom. A slide in the wall enabled her to insert in the cupboard a proper answer to any note she might extract from it. To inquire into the working of the shrine was, of course, regarded by its devotees as rank sacrilege.

Mr. Hodgson gives the following from his own experience while in conversation with two of Madame Blavatsky's accomplices:

"At this moment something white appeared, touched my hair, and fell on the floor. It was a letter. I picked it up. It was addressed to myself. M. and Madame Coulomb were sitting near me and in front of me. I had noticed no motion on their part which could account for the appearance of the letter. Examining the ceiling as I stood I could detect no flaw; it appeared intact. On opening the letter I found it referred to the conversation which had just taken place."

He afterwards ascertained that the letter had been inserted in a crevice in the ceiling with one end of a thread so loosely passed around it that when an assistant outside the room pulled the other end at a given signal the thread gave way and let the letter fall.

From this and all the evidence we can gather on the matter we must conclude that the alleged telepathic communications of Madame Blavatsky with these so-called brothers were based on forgery and fraud. In fact, in her own confession to Mr. Solovyoff she says herself in justification of her course: "What is one to do when in order to rule men it is necessary to deceive them?"

The founder of this new cult was married at 17. Escaping from her husband after only a few months of married life, she became an adventuress, a Spiritualistic medium and a traveler. She absorbed the wisdom of the adepts of India, imbibed Hoodooism from the negroes of Louisiana, and learned magic from the medicine men of the Indians of Canada. She organized the Theosophical Society in New York in October, 1875. Madame Blavatsky directed the thought of this society to the doctrines of Indian occultism, and reported the appearance in New York of a Hindu Mahatma, who left a turban behind him as evidence of his astral visit. She went to India and established a shrine, from which were mysteriously issued answers to letters placed within its recesses, from which inaccessible facts were revealed and a variety of interesting marvels performed. Discords arose within her household and led to the publication by M. and Madame Coulomb, her confederates, of letters illuminating the tricks of the trade by which the miracles had been produced. The report of the London society convicted "the Priestess of Isis" of "a long-continued combination with other persons to produce by ordinary means a series of apparent marvels for the support of the Theosophic movement," and concludes with these words:

"For our own part, we regard her neither as the mouthpiece of hidden seers nor as a mere vulgar adventuress; we think that she has achieved a title to permanent remembrance as one of the most accomplished, ingenious and interesting impostors in history." Madame Blavatsky died in 1891, and her ashes were divided between Adyar, London and New York.

Thus perished another imposter. Twice exposed as a fraud, yet she had followers.

That the so-called brotherhood of Thibet was an invention of Mrs. Blavatsky cannot be denied. She claims that this brotherhood through a long series of meditation, and high thinking, had established the fact that there is an astral plane upon which these dreamers walk. These meditating brothers can project their astral bodies through the air more rapidly than light can travel. One moment they can be in the mountain fastnesses of Thibet, and in a second in the room of the prophetess in New York. These astral agents carried letters to her, and revealed wonders that could not be seen by men on the physical plane. But there are still higher planes for these spirits, so they die and are buried in the air. The heavens above us are therefore full of these shell-body cemeteries. When we take a balloon journey we are sure to run through one of these ghost graveyards. Mortals on this earth cannot understand these things only as they commune with Orientalism. The creed of Theosophy is very simple. They hold that all religions are equally valuable. You can be a Jew, Mohammedan or Hindoo and be a Theosophist.

Christianity does not necessarily enter into their religion. Yet boasting of its liberality its hateful purpose comes to the surface and Theosophy declares the Vedic scriptures superior to the Bible and Buddhism in advance of Christianity.

Theosophy is in doctrine and ethics Hindooism. It is a rehash of Oriental paganism. Yet adventurers in the religious world accept it, look wise, talk silly and think they are advanced thinkers.

No matter what fad or fake comes, there are devotees to champion its cause. In the past religious delusions swayed judges, kings and courts; not so today. The public school, printing press, the pulpit, and not least the application of the laws of psychic phenomena to the solving of mysteries, are scattering fads and freaks and driving them to the dark valleys of ignorance. The followers of Christian Science and Faith Healers come from the ignorant and lower classes. The Dowies and Eddys of the future will have poor picking.

CHAPTER XII.

COMMON SENSE IN RELIGION.

Religion and superstition are enemies, but it is difficult to divorce them. Mysticism has always surrounded religion. Although Jesus came to reveal a rational system of religion, and in the face of the fact that the Spirit of God tells us that pure religion is "To visit the fatherless and widows in their affliction and to keep himself unspotted from the world," we have gone on mixing our religion with ghost stories and spirit manifestations.

There is not one mysterious thing connected with Christianity. Jesus established a church. In a few simple words he told men how to enter this religious society. The ritual for admission is one of the clearest ever given to men. All He said about admission into the church would not fill one-fourth of a column in one of our papers; yet these plain statements have been twisted to suit the doctrines of men.

Conversion has been made a mystery; the change of heart an incomprehensible transformation. Jesus and the Apostles never taught these mystical theories. Conversion means a change. Faith changes a man's intellect; godly sorrow changes his affections; and repentance changes his will. It is a simple process, an enlistment into the army of Christ. But religionists have surrounded conversion with the supernatural and mysterious.

Dr. Buckley of New York, the greatest among the Methodists, says in his late book, page 60: "It has been suggested that if faith healing can be accounted for by the law of suggestion, cannot conversion be accounted for in the same way? If by conversion you mean the cataleptic condition witnessed in revival meetings, I admit that the phenomena are of natural origin. Trances, convulsions, tears are no part of conversion. They are

the results of emotional excitement and not of divine origin." In speaking of this mysterious notion in revival meetings, President David Starr Jordan says: "Emotion is not religion. Hysteria in religion is dangerous. Chronic religious excitement is destructive to higher life."

The following extract is from Dr. Starbuck's late book, The Psychology of Religion: "The most glaring danger is found in emotionalism of religious revivals. Religion should not be submerged into the sea of feeling, but should be lifted within the range of intelligence. Religionists are liable to color religious emotions and call them divine demonstrations. This unnatural state is dangerous to religion. In the early part of this century it was not unusual for whole communities to be caught up in the epidemic until some would have the "jerks," others go into trances, while others would become rigid. This phenomenon is sometimes now witnessed among some wild religionists. Shouting and jumping over the benches were common occurrences. Insensibility often followed these excitements. These so-called conversions seldom resulted in a reformation of life." That these manifestations are nothing more than religious frenzy cannot be denied. Witness the similarity between the hypnotist and the sensationalist in revival. The hypnotist tells his subject to gaze at him and make a complete surrender. Then h repeats to the subject, "You are going to sleep." The evangelist says to his seekers, "Surrender all to Christ. He will come and save you. Wait for the feeling. God will speak to you."

The appeals, songs, prayers and the suggestion from the preacher drive many into the trance state. I can remember in my boyhood days seeing ten or twenty people lying unconscious upon the floor in the old country church. People called that conversion. Science knows it is a mesmeric influence, self-hypnotism. Wrought up to this high state of ecstacy the seekers in imagina-

tion see lights and hear voices. This they call conversion. In describing a great revival in Caneridge, Ky., an observer said: "Some were prostrate upon the floor, others were crawling upon their hands and knees; some were trance mediums, speaking in an excited manner; while on the outside of the house were scores lying unconscious. They had swooned in the house and had been carried to the open air. Some of these people were unconscious for hours, others did not seem to breathe. The excitement became an epidemic, and people who came to ridicule were attacked with the jerks." Any hypnotist can explain all this mysterious performance. It is sad that Christianity is compelled to bear the folly of such movements.

It is eminently the duty of all sensible people to rescue Christianity from mysticism and fanaticism. In France a religious society called the convulsionists, became prominent. They met, shouted, sang and prayed until many fell into convulsions. These strange actions they called blessings from God.

Any religious fake can find followers. Dr. Thomas Harris founded a community on Lake Erie and declared that he had been married to a spirit and that a child had been born of this union. He had enthusiastic followers. A divine healer in the south declares God has revealed to her that she will never die. A western "Affinity Hunter," after being several times married, declares he has found his affinity, that children born of this union will never die. These freaks have followers.

Dr. Buckley tells us that he knew a healer who prayed with a sick woman. When he arose from his prayers he shouted: "You will get well; God told me you would recover; the Holy Spirit revealed this to me." The woman died in a few days. Dr. Buckley says: "God did not reveal this to him; he was an imposter and a blasphemer."

Many persons use the name of the Holy Spirit in a way that borders upon blasphemy.

In the olden times the prophets and teachers came humbly. John the Baptist came dressed in coarse garments, lifting up his voice in the wilderness. Jesus went about doing good, with no place that he could call his home. Peter the Hermit, barefooted and poorly clad, went forth to rally the people around the cross. The prophets and prophetesses of the twentieth century come to us in flying chariots and live in palaces. These imposters see money in their plans. The Dowies, Eddys, Whites and Joseph Smiths have made religion a paying investment. No system of religion is too shameful to enlist recruits. The paradise of Mohammed suited the sensuality of the Arabian, and satisfied the thirst for blood in the Turk. "Plural Marriage" of the Mormon gratified the lust of men. But what is sad, these hideous things are done in the name of religion. The biggest fools in all the world are human beings, and the greatest fool among fools is the religious fool. This age demands common sense in religion. These false teachers tell us that there is no pain, suffering or death. Did Jesus suffer and die on the cross, or was He merely acting? The Word of God says He suffered and died. False prophets say there is no suffering. God's Word will stand though false prophets fall.

CHAPTER XIII.

THE GOSPEL OF CHRIST A CURE FOR ALL DELUSIONS.

For four thousand years the world has been looking down the centuries for the coming of a great national deliverer. Proph ts had foretold his coming; poets had sung about him; Rabbis had taught about him, and every Jew expected him. When he comes he shall be called the Wonderful[1], the Counsellor[1], the Mighty God[1], the Everlasting Father[1], the Prince of Peace[1], the Rose of Sharon[2], the Lily of the Valley[2], the Chief among Ten Thousand[3], the King of Glory[4], the Law Giver and the Prophet[5]. We need no other counsellor, king or lawyer. Any law not given by his authority must be rejected. Jesus, the King of Kings, was to establish a universanl and an everlasting kingdom[6]. He will reign forever and ever[7], and shall be for all generations. As a prophet he saw the future and gave law that would govern all people in all ages. It would supply the needs of the religious Jew, the learned Greek, the ignorant pagan, and the wisdom of the twentieth century. No prophet can divide honors with him, for all autnority is his. After his coming all prophets who claim divine revelation are false prophets, for to him will be given all power and dominion forever.

When he came he was to save the people from their sins[1] and their souls from death[2]. When his kingdom shall triumph the desert shall blossom as a rose[3], the lame shall leap, the dumb shall sing and sorrow and sighing shall flee away. If the plan of salvation of Jesus will deliver us from sin and death, and sorrow and crying, what more can be done? When the world accepts him no more is needed. He came heralded by uncounted multitude of angelic voices saying, "Peace on earth, and good will to men." The whole valley became one grand camping ground for the angelic hosts. The col-

1. Isa, 9:6. 2. Songs of S 2:1. 3. Sol. 5:10. 4 Isa. 33:22. 5. Deut. 18:15. 6. Dan. 7:14. 7. Ps 114:13
1. Math. 1:21. 2. Ps. 56:13. 3. Isa. 35:1, 6, 10.

lected wisdom of heaven and earth united in casting its vote in electing Jesus king. When he began his ministry, he came as an authorative teacher. Moses said, "The Lord said unto you;" Gamaliel said, "Moses said unto you;" Jesus came saying, "I say unto you." "Hear these sayings of mine." Again, "Hear ye him." He says, "All power is given unto me." If all authority is given to Him, other prophets have no authority.

Jesus says, "I am the way, the truth and the life." Jesus is *the* truth, not a truth, or some truth, but all moral truth. As he could see the future he knew what the ages needed, and gave *the* truth to save the world. If all truth is from Jesus, Joseph Smith, Mrs. Eddy or Mrs. White has no truth to reveal. No philosopher, orator, or scholar has ever given to the world one single moral truth since the days of Jesus and his Apostles. I challenge any so-called revelator to show one truth that has helped the world that Jesus and his executors did not teach.

He, by the Spirit, was to lead the Apostles into *all* truth. Nothing more can be added. Not one single divine truth has been given to the world after the Apostolic period, and nothing is to be given until the coming of Christ. He was before Abraham and will be with his followers *to the end of the world.* By accepting him fully the race will be freed from sin, sickness, sorrow and death. Who can do more? Who wants more? Hear him, "If a man keep my saying he shall never see death."[1] "I am come that they might have life."[2]

"He that believes in me has eternal life."[4] If the world had accepted Jesus as king in the highest sense of that word, the race would have gained in Christ what it lost in Adam. But the people rejected him, and the complete triumph of his kingdom has not yet come. When the will of God shall be done here as it is in heaven, sickness, crying, sorrow, sin and death will flee away. Jesus came preaching the kingdom of God is at hand. By the king-

1. John 8:51. 2 John 10:10. 4. John 6:47.

dom of God he means an ideal world, a perfected society, where the will of God will be done on earth as it is in heaven. Blessed are the meek, not because they shall go to heaven, but because they shall inherit the earth.

Hear the Apostle: "Though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed."[5] "If any man preach any other gospel unto you than that which ye have received, let him be accursed." Christian Science, Mormonism and kindred delusions preach another gospel, and the curse of God is upon them.

In Christ we are complete.[1] If completeness is in Christ, nothing must be added. In these last days God has spoken to us by his Son.[2] The last days refer to the last revelation given by Jesus and the Apostles. Jesus is the same yesterday, today and forever.[3] His laws shall remain in force until the end of the race. Christ has given us a perfect law.[4] If a perfect law nothing can be added or subtracted. Jesus says: "I am Alpha and Omega, the beginning and the end." Then concluding his revelation to man he said: "If any man shall add unto these things God shall add unto him the plagues that are written in this book." Jesus was the end of the plan of redemption and nothing was to be added to it. Dowie, Mohammed, Smith and Eddy are false prophets and their followers are deluded.

Paul tells us that the miraculous gifts of prophecies, tongues and supernatural knowledge shall pass away. They *have* passed.

Some people are deluded by false prophets today. They come claiming divine power and quote the Savior as saying that his disciples shall do greater things than he had done. What had he done? He had healed the sick and raised the dead. Can any of the twentieth century prophets do greater things than that? Hence Jesus had no reference to physical works. Not one soul was redeemed until Jesus died and went to heaven. Then the

1. Col. 2:9. 2. Heb. 1:2. 3. Heb. 13:8. 4. James 1:25. 5. Gal. 1:8-9.

transforming power of the gospel was to save men from sin and death. This work is as much greater than the physical, as eternal life is greater than earthly life, as God is greater than man. I here let J. O. Rose conclude the discussion of this subject. He has presented it in a forcible way, yet clear and terse.

GREATER WORKS THAN CHRIST DID.

"He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go to my Father." *(John 14:12.)*

What are these greater works than Jesus had performed?

All those who believe in miraculous revelations and physical healings say these "greater works" are *more miracles.*

Let us see what the Son of God and the Spirit of God say upon the subject.

The time of this saying of Jesus was the night before His crucifixion. He was sitting at the last supper table with the eleven disciples. He is speaking of His death and departure from them. He proceeds to assure them of the presence and power of the Holy Spirit, who should descend from the Father when Jesus should ascend to the Father.

In *14:17* He promises the Spirit should "be in" them. In *14:26* He promises that the Spirit should "teach them *all things,* and bring *all things to their remembrance, whatsoever I have said unto you."* In *14:31* He says, "Arise, let us go hence." They are then described, from the fifteenth to the eighteenth chapters as walking and talking on their way from the "upper room" to the Garden of Gethsemane. In *15:26* He adds the promise that the Spirit "shall testify of me." In *16:7-11* He tells them definitely what shall be the work of the Spirit upon the unconverted world. "When He is come He will convict the world of sin, of righteousness and of judgment." Jesus then says a very significant thing to them. "I have yet many things to say unto you, but you cannot hear them now." *(16:12.)* This shows that *the revelation of Jesus' ministry was not a complete revelation.* But He proceeds to give *(16:13-14)* a wonderful promise: "Howbeit, when He, the Spirit of Truth, is come, *He will guide you into all the truth;* for He shall not speak from Himself; but what things soever He shall hear, these shall He speak; and He shall declare unto you the things that are to come. He shall glorify me, for He shall take mine and shall declare it unto you."

A few items in our Savior's teachings are of supreme importance here:

(1.) The *supreme work* of the Holy Spirit was to "teach," "speak," "declare" the *whole truth* of the New Testament of God our Father through Jesus Christ our Lord.

(2.) *These promises were fulfilled to the apostles and evan-*

gelists, beginning with the day of Pentecost in *Acts,* second chapter, and closing with the revelation of the complete New Testament. In *Mark 16:14-20* Jesus "upbraids His eleven apostles with their unbelief and hardness of heart, because they believed not them that had seen Him after He was risen." He commands them to preach the gospel to every creature. He promises them the signs that shall follow them if they believe. And after Jesus "was received up into Heaven, they went forth and preached everywhere, the Lord working with them, and *confirming the word with the signs following.*"

The miracles were signs of the *power* of God in the *works,* which *confirmed* the *authority* of God in the *words.*

(3.) As certainly as Jesus kept His promise to His apostles, and as surely as the Holy Spirit performed His work, promised in their ministry, just so certainly is there *no place* for the professed miraculous revelations of modern "divine healers," "faith curers," "inspired apostles," etc. The Spirit was promised to "teach them *all things,* and bring to their remembrance *all things* whatsoever Jesus had said unto them," and to "guide them unto *all* the truth" of the New Testament revelation—not a *part* of it, but *all* of it. Did He do it?

James 1:25 says that it is "the *perfect* law of liberty." Paul says *(II Tim. 3:14-17)* that it *completely* furnishes the man of God unto *every* good work. John testifies *(Rev. 22:18-19)* that if *any man* shall add to it or take from it, God shall punish him and "take away his part out of the book of life and out of the holy city."

To assume the power of miraculous revelation is to assert that Jesus did not keep His promises and that His inspired apostles have not told the truth.

He who believes the modern "healer" cannot believe the New Testament.

Let us examine this claim (that the "greater works" than Jesus had performed were *more miracles)* in the light of *I Cor. 12th* and *13th* chapters.

Paul says in *12:1:* "I would not that ye should be ignorant concerning spiritual gifts." In *12:8-10* he enumerates nine miraculous spiritual gifts. In *verses 29-31* he says, "Covet earnestly the best gifts, and yet show I unto you a *more excellent way.*" *Chapter 13* proceeds to reveal this *more excellent way.* In *verses 8-11,* in contrast with the miraculous spiritual gifts which shall "fail," "cease," "vanish away," he places the non-miraculous gifts which shall *"abide."* These are "faith," which "comes by hearing the word of God" *(Rom. 10:17);* "hope," "which we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil" *(Heb. 6:19),* and "love"; and as "perfect love casteth out all fear" *(I John 4:17-18),* "the greatest of these is love."

The elements that are miraculous, having fulfilled their purpose in making and confirming a *perfect New Testament* of the Heavenly Father to His children, are no longer needed.

When once the Governor has confirmed a law by setting the seal of the State upon it and affixing thereto his name, and thus "witnesseth his hand and seal," to repeat the act would be but to weaken it. So when God, by the "signs and wonders" of His miracles, "confirmed the words of the apostles," He virtually said to the world, "Witness my hand and seal to my law"; and to repeat the act would be but to weaken it and to distract the attention of His people from the law to the process of confirming it.

Paul says these miracles "fail," "cease," "vanish away." They do not abide. The non-miraculous "abide" until "faith" is swallowed up in sight, "hope" is fulfilled in glad fruition, and "love" shall cross the pearly portals of the house of many mansions into the eternal presence of God, for God is love.

The teachers of modern physical miracles not only contradict each other and the teachings of the apostles of Christ, but they make the supreme work of their religion consist in professed physical signs and wonders, and thus degrade their religion to a physical basis.

The truth is, not a soul on earth could be saved from sin and death until Jesus conquered death and the grave and had returned to His Father's right hand to sit on the throne of His Kingdom. Up to the eve of His crucifixion His miracles had saved from physical death temporarily, but no more. Those whom He had raised from the dead *must die again.* "Christ is the first fruits of them that slept." "In Christ shall all be made alive" *(1 Cor. 15:16-23)* from the grave. The Bible speaks of two deaths in consequence of sin—the physical death, or the separation of the spirit from the body; the spirit death, or the separation of the *spirit from God forever.* Not a soul on earth could be saved from *eternal spiritual death* till Jesus had gone through the gateway of the grave to His Father. Hence it was that His most agonizing cry on the cross of Calvary was the expression of His divine conception of the death into which He was entering—the unspeakable spiritual death, to which even the agony of His physical death was but an opening doorway. *It was the sense of separation from God.* "My God, my God, why hast Thou *forsaken me?*" *(Matt. 27:46.)* Thus, "we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should *taste death* for every man. For it became Him, for whom are all things, and by whom are all things, in bringing many sons into glory, to make the Captain of their salvation perfect"—not through *healings,* but "through sufferings." *(Heb. 2:9, 10.)* He was made perfect through sufferings, not as a man —He was a perfect man—but as a Savior for sinful men.

Hence it was that the miracles of Jesus, which had commanded all the forces of earth and sea and air, of heaven and hell, could not save a soul on earth from eternal spiritual death until Jesus had unlocked the gateway of the grave, had fulfilled the demands of infinite law, and demonstrated the power of

salvation from eternal death by the infinite love of God, as He returned to His Father.

The "greater works," therefore, which He promised to His disciples that they who believed on Him should accomplish, could not have been greater miracles. They were the works of the gospel of a crucified, buried and risen Savior *(I Cor. 15:1-5)*. which Paul declares to be *"the power of God* unto salvation to every one who believes." *(Rom. 1:16.)* Not a prevention from physical death, but salvation from the eternal death of sin. It has never prevented any one from coming down to the grave since the death of Jesus. It has saved millions from the eternal spiritual death through the gateway of the grave. So Jesus says, "He that liveth and believeth on me shall never die." The "greater works" are the works of the gospel which regenerate and reform sinful men through faith in the risen Savior and obedience to His commandments, thus securing to them the remission of sins, the gift of the Holy Spirit and the promise of eternal life through the word of God's grace in Christ.

What God in His *providence* will do for His children He has reserved to His own discretion, as His wisdom and love shall decide the details of His dealings with them in the journey and battle of life. We have to do with His *revelation* in the New Testament. He has promised to hear our prayer and answer "according to His will." *(I John 5:14-15.)* Not according to our will, but "according to His will," He will hear and answer in love. If He has concealed just what His answer shall always be, let us be assured that there is the same wisdom in what He has concealed as in what He has revealed. J. O. Rose.

Warsaw, Ind., February 24, 1904.

CHAPTER XIV.

CONCLUSION.

Let us hear the conclusion of the whole matter.

Fear God and keep his commandments, for this is the whole duty of man.[1]

Henceforth be no more children, tossed to and fro and carried about by every wind of doctrine.[2]

But beware lest any man spoil you through philosophy and vain deceit, and traditions of men.[3]

But be ye steadfast in all things, abounding in the works of the Lord.[4]

Give no heed to fables and endless genealogies,[5] for many have turned away into vain talking and have made shipwreck of their faith.

Take heed that you be not like them and refuse to listen to old wives' fables.[6]

Keep that which is committed unto our trust, avoiding profane babblings.[7]

Foolish and unlearned questions avoid, for they engender strife.[8]

For the time has come when many will not endure sound doctrine, but have turned away from the truth.[9]

There are many vain talkers and deceivers whose mouths must be stopped, who are teaching false doctrines for the money there is in it."[10]

We should speak sound doctrine and grow strong in faith. A shepherd said his sheep never listened to a stranger's voice only when they were sick. When sick they would follow any strange voice. When the followers of Christ are studying the word of God, trusting in His promises, and leaning on His everlasting arm, they do not go off after these religious delusions and follies. Let them neglect the services of the Lord and they will go off after Spiritualism, Christian Science and other follies.

1. Ec. 12:13. 2. Eph 4:14. 3. Col. 2:8. 4. 1 Cor. 15:58. 5. 1 Tim. 1:4. 1 Tim. 4:7 and 6:20. 8. 2 Tim. 2:23. 9. 2 Tim. 4:3. 10. Titus 1:11.

Therefore we ought to give the more earnest heed to the teachings of the divine writers for God has spoken unto us by his Son. We must heed Him, not the false prophets that arise deceiving even the elect in God.

Having done all, stand, for the world is full of freaks, frauds, fads and fakes. Deceitful men and silly women, like the heathen Greeks are seeking after new things. They talk flippantly about new thought, the new religion, and psychic force. The need of the world is not twentieth century thought and a new religion, but first century thought and the old religion. Many club women think they are wise if they can spend their time in the field of *advanced thinking,* which means meaningless babbling. In the past we have had too much ignorance. We are now in danger of too much *culture* so-called. A cultured woman of today, means a woman who has never done one useful thing.

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things.—Phil. 4:8.

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